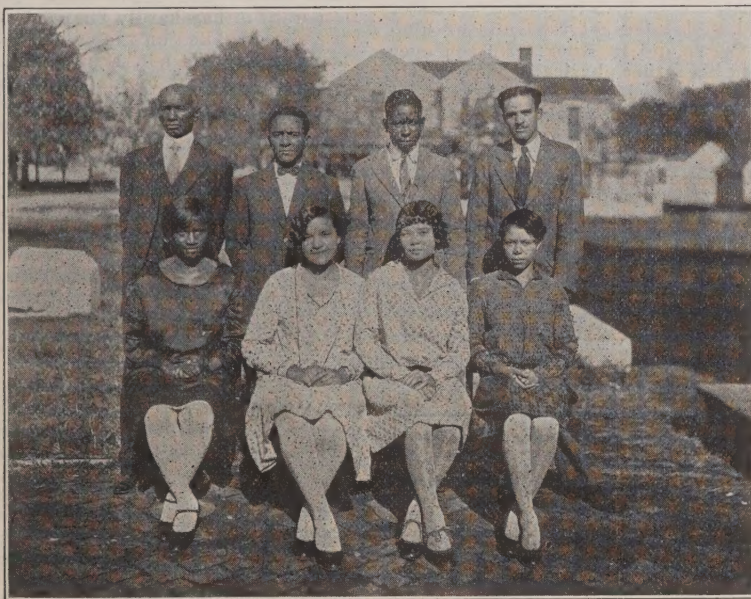
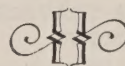


Mrs. G. W. Gerhard

REFORMED CHURCH MESSENGER



The Graduating Class
of Bowling Green Academy
Kentucky
with the President and
the Principal



A Great Class in a Progressive Church

St. Paul's Reformed, Mahanoy City, Pa. (The Rev. Walter H. Diehl, pastor of the congregation, is teacher of this Class.)

PHILADELPHIA, SEPTEMBER 12, 1929

ONE BOOK A WEEK

JOHN KNOX

It is interesting to note how the biographers are continually coming back to the great figures of history. One would think that everything there is to be said about even so great a hero as Napoleon had been said, but Emil Ludwig has given us another as he has of Bismark. He is now writing one of Lincoln. The fact is that these men are so great that they are inexhaustible. I suppose there have been a hundred biographies of John Knox written but here comes another: John Knox: Portrait of a Calvinist, by Edwin Muir. The Viking Press, New York, \$3.50. Mr. Muir recognizes that the details of Knox's life are known to everybody so he gives practically no space to his early life and only enough of his career to furnish background for the consideration of his position among the great reformers. The book is really a psychological interpretation of a thorough-going Calvinist. He devotes much space to a study of Knox's beliefs; why he held them, what courses of action they led to and how they determined his relations to government, to his contemporaries, to his people, to morals and to God.

Mr. Muir makes Knox a good deal of a fanatic, but were not all really great reformers something of fanatics? To make as great an impression upon the world and history as did Luther, Calvin, John Knox and Tolstoi, does one not have to be a fanatic? A fanatic is a man who gets a conviction and so believes that conviction necessary to the salvation of the world that he urges it day and night upon his

times and urges it with the passion and unrelentless doggedness of one on whose shoulders rests the very existence of Christianity and civilization. The Old Testament prophets were fanatics as was St. Paul. John Knox, as he walks across the pages of this book is very much like one of the prophets. He is also continuously prophesying things that are going to happen to kings, queens—especially queens, for there are three with whom he was concerned in his life: Mary Tudor, Mary of Guise and Mary Stuart—and Churches and governments.

Out of the 16 chapters it is easy to pick 4 or 5 that are of unusual interest and significance: Geneva, Mary of Guise, The Book of Discipline and Mary Stuart. The chapter on Geneva will perhaps be found of most interest in spite of the fact that one naturally associates Knox with Scotland. For it was in Geneva that Knox was made and his close association with Calvin is one of the most interesting incidents in Church history. Mr. Muir emphasizes the impress that Calvin made upon Knox. He is right in this, for there is doubtless no other instance in history where a master produced such an exact facsimile of himself as Calvin did in Knox. No son ever resembled his father physically as perfectly as Knox resembled Calvin mentally. He swallowed Calvinism whole—even to the very words and sentences of his master. When Knox returned to Scotland it was Calvin reincarnate in the pulpit and public life. When Calvinism was attacked by the witty ana-Baptists it was John Knox who was picked out by Calvin to answer their libels. A very lively time ensued and as one reads it almost makes him wish he had lived in times when men took theology seriously. (When Dr. Munger was

writing the life of Horace Bushnell he called upon an aged citizen of Hartford who had known Bushnell. In the course of his reminiscences the old man burst out: "I tell you, Dr. Munger, those were times worth living in. We had a heresy trial every year.") Mr. Muir, by the way, gives us in this chapter: "Geneva", one of the most compact and lucid summaries of Calvinism I have ever seen.

When Knox returned to Scotland, bringing John Calvin, Geneva, and the Institutes, in his heart and head—they all held an almost equal place with the Bible as his sources of authority—he fell upon troublous times, or, rather, he made troublous times. No one knew any peace for a long time—neither Knox, the Queen, the Court or the people. But he fashioned Scotland. He made it both Calvinist and Puritan and he made it so thoroughly these that Scotland is both to this day. The liberals scoff at Calvin, Knox, Huss, Luther and the rest, but where is there a liberal who made new nations, new theologies, new philosophies of life, new moralities? Geneva and Edinburgh are today what Calvin and Knox made them and Lutheranism has hardly changed since the theses were nailed on the oaken door. And Mr. Muir, who is not, I judge, much of a Calvinist, goes out of his way to say this of Calvinism: "During its age of power it formed the characters of great men, and changed the destinies of peoples. It was the discipline which moulded William the Silent, Coligny, Cromell, and Knox himself, which saved the Dutch Republic, raised England to be the greatest power in Europe, founded the Commonwealth of America, and in a few years turned Scotland into a Puritan country, to remain so until this day."

—Frederick Lynch.

A RETURNING TRAVELER'S TESTIMONY

(This letter, addressed by the vice-president of Ursinus College to Dr. Homer W. Tope, Supt. of the Pennsylvania Anti-Saloon League, should be of real interest to our readers)

On Board S. S. Republic,
Aug. 25, 1929.

Dear Dr. Tope:

I, with Mrs. Isenberg, am returning from six weeks' vacation spent in England, Germany, France and Switzerland—and mostly in the last-named country. One comes back thanking God for a dry America, though there are still many wet spots to be dried up. America at its worst in enforcement is a thousand times better off than anything we saw in any of the countries we visited.

England's curse is drink. Its effect and its evidences are seen on all hands. We had almost forgotten the "strawberry nose" and its attendant red cheek so common in all our cities in the days of the saloon, but the open drink shop brought vividly to mind the old days and every type and character that went with it. Poverty in many forms and of an extreme type was pronounced in London.

Moreover, we saw drunken persons in every city in which we were, not many it is true, but we were not where they congregated, nor near the residential sections where they live. In these six weeks we saw more drunken persons than we have seen in America in all these years since Prohibition went into effect.

Further, I am informed that in England things are 50 per cent better than before the war. The movement for a dry Europe may be making slow progress, but I believe it will come. I made mental note several times of these facts:

(1) Ice water now ready in American fashion on tables of most hotels.

NOW THAT VACATION DAYS ARE OVER LET EVERY SEVENTH DAY BE CHURCH DAY

Vacation days are over and most of us are back on the jobs that help keep the home fans humming in summer and the home fires burning in winter.

Some of us have vacationed so strenuously that a week or two may be necessary to "rest up." After that has been attended to we are ready for fall and winter.

Individuals take vacations, but the Church does not. Many of its servants do, but its work goes right on. That is an absolute necessity. Standing still would be going backward.

Were it not for the teachings of Christianity nobody would have vacations. That may be a new thought to many. But it is an absolute truth.

If this summer's rest period was made possible by Christianity, one good turn deserves another. Why not show our appreciation by doing all we can for the thing that has done so much for us?

Going to Church occasionally is a good thing. Going regularly is much better. Practising what the Church teaches is about as near perfection as can be expected.

Doing this is not for the benefit of the Church, but for our own benefit. Millions know this to be true, but many do not realize it.

Now that vacation days are over let every seventh day be a Church day and the six others devoted to doing what the Church wants us to do, so that we really are what we ought to be—a benefit to ourselves and a help to others.

Thank you.

—Reading (Pa.) Eagle.

(2) Our use of it marked us as Americans. There must have been and are plenty of others who use water, God's best drink for man. Of course there were Americans who drank alcoholic drinks, but I believe they are away in the minority.

(3) The group in Switzerland who frequented the beer halls, the older men and women and the middle-aged, while the alcohol free restaurants were crowded with young people of the land.

(4) The athletes of these countries, the chauffeurs, the air pilots and captains, do not drink. Strength of body, clearness of vision and efficiency, were against the use of alcohol. Next to the Grossmünster where Zwingli freed Zurich from Catholicism is an "alcohol free restaurant." Next to Calvin's Auditorium in Geneva is such a place. These places seemed to me to be prophetic of the new day that is coming.

(5) I was reliably informed that industry, on the railroads, has put its stamp of disapproval on drinking.

Some day in Europe the Church, philanthropy, sociology, medicine, industry, labor, business and education will combine and do what America did—outlaw the traffic.

God bless you and Dr. Chalfant and every other man and woman who is helping to rid the world of this greatest of all the curses which has afflicted the race.

Cordially yours,

—J. M. S. Isenberg.

FRANKLIN AND MARSHALL COLLEGE

The 143rd year of Franklin and Marshall College will open Sept. 19th with an enrollment of students equal to or exceeding that of last year, when 715 were registered.

There are five new men on the faculty roll, two of whom take the place of professors who have resigned and three are new men. W. Rue Murray, a graduate of

(Continued on page 20)

VOL. CII, No. 42

PHILADELPHIA, PA., SEPTEMBER 12, 1929

Whole Number 5134

Published every Thursday at
The Schaff Building, Fifteenth and Race Streets,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

The Board of Christian Education of the Reformed Church in the United States, the Rev. Henry I. Stahr, D.D., president; the Rev. C. Clever, D.D., president emeritus; the Rev. C. F. Kriete, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer; the Rev. Paul S. Leinbach, D.D., executive secretary.

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 15th and Race Streets, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

The REV. PAUL SEIBERT LEINBACH, D. D., Litt. D., *Editor-in-Chief*

The REV. A. S. BROMER, D. D., *Associate Editor and Secretary of the Department of Business and Real Estate*

Departmental Editors: The REV. THEO. F. HERMAN, D.D., The REV. CHARLES E. SCHAEFFER, D.D., Mrs. H. W. ELSON, The REV. THOS. W. DICKERT, D.D., Miss ALLIENE S. DE CHANT, Miss GRETA P. HINKLE, Mr. ALBERT DAWSON, The REV. PH. VOLLMER, D.D., Dr. W. EDW. RAFFETY.

Editorial Contributors: DR. NOLAN R. BEST, DR. FREDERICK LYNCH, DR. WILLIAM E. BARTON, DR. JOHN ANDREW HOLMES.

Business Department: GEORGE W. WADNER, *Circulation Manager*; MISS L. M. HARRIS, *Office Subscription Manager*.

The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to FIFTEENTH AND RACE STREETS, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

A STARTLING REVELATION

The MESSENGER has been warning its readers about the extraordinary efforts being made to discredit the Federal Council and other Church bodies which are sincerely trying to rid the world of war. People often ask: "What is behind this propaganda in the interest of ever-increasing armies and navies?" "Why are they trying so hard to scuttle the program of President Hoover?" An editorial in *The Federal Council Bulletin* discloses the animus of one of these attacks and we may be sure that an investigation of a good many others would reveal motives that are utterly unworthy of respect. It will be worth your while to inform yourself more fully concerning this situation. Do not fail to read this statement from the *Bulletin*:

"Quite recently when the United States Naval Institute made its absolutely false allegations regarding the Federal Council of Churches, a certain self-styled naval 'expert', W. B. Shearer, who had been much in evidence on the side lines of the Geneva Conference, issued an open letter to Dr. Charles S. Macfarland savagely attacking the Council which, while extensively circulated, was used apparently by only two newspapers. He employed pious phrases such as 'the spiritual leaders of my faith,' but repeated the old story about British propaganda and sought to arouse international suspicion and ill-will and reiterated the empty allegation regarding Sir Henry Lunn who was said to have made large contributions to organizations affiliated with the Federal Council of Churches.

"His real motive is now revealed. He is, as recorded in the *Baltimore Sun* (August 22), suing three ship building concerns for \$250,000 for services rendered them at the Geneva Conference and elsewhere, admits that he was their paid propagandist and that he did receive \$51,230 from them. This gentleman, according to the press, recently wrote a novel entitled 'Pacífico', which relates the story of a visit of an American naval officer to Japan, his discovery of a Japanese plot to crush the United States, a description of the might of the Japanese Navy and soliloquies on the poor condition of the American Navy. The news story further states: 'At Geneva he kept close contact with the press and was frequently quoted and also wrote articles on his own account, strongly attacking the

British position. In his complaint Mr. Shearer says he was retained by the defendants to prepare certain literature, information and data relating to the shipbuilding industry and its financial and business aspects. He says he was thus employed from December 10, 1926, until March 27, 1929. In connection with his retainer he not only wrote articles, he adds, but also interviewed public officials and representatives of the press and prepared and delivered addresses. After the conclusion of the Geneva Conference he returned to the United States and took up the propaganda for the cruiser bill. He referred to himself as 'the big drum', whose business it was to 'make a noise and keep up enthusiasm', and as a 'tax payer and naval expert'.

"We wonder whether or not this gentleman was the 'expert' who furnished the data for the attacks on the Federal Council and other bodies by the naval officers and just how far their 'interlocking directorate' extends, in its efforts to obstruct the President's policies looking toward the cessation of armament competition. We have two observations to make on this incident: 1. If Mr. Shearer's attack on the Federal Council is a fair example of his efficiency as an expert, our sympathies are with the shipbuilding companies. 2. We can quite understand why Mr. Shearer and his associates feel that *the Churches should let the whole peace question alone.*"

But in spite of all the assaults of the vested interests and those advocates they are able to buy and pay for, the Churches do not propose to be choked into silence. The destiny of mankind is at stake in this war against war, and every friend of the Prince of Peace should stand up and be counted for the right.

* * *

"POLITENESS COSTS NOTHING"

A recent morning paper had as the title of its leading editorial the caption above. In the progress of the writing the editor recited the following story (it is retold from memory): A certain minister had observed that a lady in his congregation always bowed her head whenever he mentioned the name "Lord." He also observed, to his amazement, that she bowed her head, with apparent reverence,

whenever he called the name "devil." He was quite perplexed and sought for an explanation. "Why," said the lady, "politeness costs nothing, and you never can tell!" That is humorous, but how true it is that courtesy is inexpensive, quite as much so as boorishness.

The writer has recently had two experiences that may be worth telling. Coming into a strange town by rail where he wished to transfer to a bus line, he naturally stepped into the station to make inquiries. The clerk, not very politely, affirmed that he knew nothing of such a line, though its buses passed directly by the station, and the place where they took on gasoline and oil was little more than a stone's throw distant. However, the railroad company operated a rival line of buses!

The other experience was more grateful. He wished to board a trolley car for another city. He thought, though a stranger, he was in the right place, but noticing some gentlemen standing near he inquired if that was the right place. He received a courteous reply that it was. In a few moments the car came in and as he was about to step aboard, one of the gentleman ran up with the query: "Are you not the gentleman that was asking for a certain car? There it is." It cost him very little, but how it warmed the heart of the old gentleman to receive such courteous treatment!

We pass through this world but once and on the journey we meet some friends and many strangers. How much better it is to meet even those who are strangers to us with a smile, and a kind word, and perchance some courteous action, for thereby some have even "entertained angels unawares." —G. S. R.

* * *

BESSETTING SINS

Dr. Hamilton Holt declares that, if he were asked to enumerate the besetting sins of American colleges and universities today, he would unhesitatingly say that they could be reduced to the following three items: "First, the insatiable impulse to *expand materially*; second, the glorification of *research* at the expense of *teaching*; and third, the *lack of human contact* between teacher and student." Though the small college has not altogether escaped these evils, it is almost a truism that the temptation increases with the size of the institution. Surely the urge to exalt quantity above quality is peculiarly inexcusable in an institution supposedly devoted to the higher learning. We believe that the colleges and academies of the Reformed Church have been striving earnestly to avoid these pitfalls, and have succeeded in a remarkable degree. We glory in their standards and we commend their work and their spirit enthusiastically, not simply because they are *our* institutions, but because we cannot help feeling that they are *good* institutions, ranking high in their intensive quality, their devotion to real teaching, and their preservation of those indispensable and warm-hearted human contacts which provide the highest incentives to worthy character and exceptional scholarship.

* * *

WHAT IS PATRIOTISM?

Francis Ewing Repplier gives in *The Forum* the following reply to a request for a definition of patriotism: "Patriotism is a conviction, fostered by generations of propaganda, that the people who comprise one's nation are superior to all others, one's government the finest, one's army and navy the greatest; that other inhabitants of the earth are 'foreigners' and inferior, to murder whom in warfare is a virtue, and to be killed by whom insures national immortality."

Whether ironical or not, does not this definition picture with remarkable fidelity the views of all too many people? It was undoubtedly some such conception that Edith Cavell had in mind when she said: "Patriotism is not enough; we must get hatred out of our hearts."

At any rate, few things are quite so important at this stage of history as a Christian conception of patriotism. Just how is a man's loyalty to the nation of which he is a citizen to be tested? Is the life of the individual abso-

lutely at the disposal of the State? If he believes war to be a contradiction of the teaching of his religion and of the example of his Lord, is he guilty of treason if he refuses to become a killer at the command of his government? Recent court decisions denying citizenship in our Republic to those unwilling to take up arms against the enemies of our country, make this an exceedingly timely problem. Dare a Christian believe in the motto, "My country, right or wrong?" Is the man with an international mind, who exalts the welfare of humanity as a whole above the prosperity of America, to be regarded as a true patriot? Or is such a man to be viewed with suspicion, if not with contempt? These are only a few of the obvious questions raised by the attempt to define the patriotic ideals and principles that are in accordance with the mind of Christ. For the best definition of Christian Patriotism received by the editor not later than Oct. 1, the MESSENGER will give a valuable prize. Come, friends, help us to formulate an accurate and comprehensive statement of just what Christian Patriotism is.

* * *

THE BAPTIST POSITION

We were asked the other day whether our Baptist brethren are becoming broader-minded or are as great "sticklers for form" as ever. "Would any of them dare to proclaim the 'be dipped or be damned' theory today?" Our answer is that a growing number of Baptists are certainly not "hard-shell" today. Some of the Baptist congregations receive members by letter from denominations which do not practice immersion. A few years ago the writer was asked to assist at a Communion service in a Baptist Church, in which members of various communions shared. There are many evidences of an increasing desire for fraternal relationships, in spite of the determined effort to put through resolutions at the last General Convention to restrict if not dissolve the Baptist fellowship in the Federal Council of the Churches.

Sometimes we confess to a measure of disappointment at the attitude of Baptist journals. It may be only in jest that the *Watchman-Examiner* passes on this retort, which some may regard as a slur: "A preacher is reported to have sat down by a Catholic priest in a railway train. He asked the priest, 'Where do you get your Scripture authority for the pope?' The answer was, 'In the verse next to where you get your authority for infant baptism.'"

More serious is the warning in *The Baptist* of Aug. 31, given to advocates of Christian union, to "*leave the Church question and the communion question alone.*" Discussing the findings of the June conference held at Buck Hill Falls Inn, under the auspices of the *Christian Herald*, it is wisely remarked by *The Baptist* that "the most important step in the promotion of Christian unity is to *clarify the subject of difficulties and mistaken or impossible commitments.*" But what are such commitments? *The Baptist* fears that the idea of "the body of Christ" may mean "a world wide, humanly devised functional system of co-operation," and that such a system might "impose bonds upon the spiritual freedom and fellowship of believers." But Baptist caution is even more fully shown in the objection of this official spokesman to this hope expressed in the findings of that Conference on Church union: "*We long for the day when Christians of every name and creed shall sit down together at the Table of the Lord.*" This seems to *The Baptist* a rather "sentimental catch phrase," or like an attempt to tie "sacramentalism" to the tail of the Christian union kite. We cannot believe this suspicion to be justified. We are willing to hold fellowship with Baptists at the Lord's Supper, and cannot understand why any of them should be unwilling to hold such fellowship with us, unless they believe that we who are unimmersed cannot be good Christians. And of course such a belief makes Christian union impossible.

* * *

COLD OR HOT?

The *Providence Bulletin* quotes Father J. F. X. Murphy, dean of history in Boston College, as paying a great tribute to Abraham Lincoln at the Catholic Institute, in St. Xav-

ier's auditorium, Providence, in these words: "*Lincoln was a marvellous Christian who had the soul of a Catholic.*" It will be remembered that the martyr President, though he never formally joined any congregation, was a devout believer and a regular attendant at the Presbyterian Church. The good Father, however, not only claims that the great President's soul was essentially Roman Catholic, but he also uses him as a shining example of what may be accomplished even under the most unpromising conditions. "If he (Lincoln), *out in the cold chill of Protestantism*, could imbibe so much Christianity," cried Father Murphy, "it is terrible for us *in the regular hotbed of faith* not to have it." Doubtless this proved to be an effective talking-point with the priest's audience, and probably from that point of view the argument was a success; but to us that "cold chill of Protestantism" naturally sounds a bit queer, if not positively scandalous. Well, at any rate, let us not enlist in the ill-smelling rivalry of self-praise, but only in the wholesome and uplifting rivalry of friends who are striving unselfishly to render the largest service to all those for whom Christ died. It is such service, and not boastful claims, that will prove whether our hearts are cold or warm with love for our Lord.

* * *

WAR IN THE HOLY LAND

When the writer was privileged to spend several weeks in Palestine, just after the close of the World War, a prominent American official referred to the Zionistic aspirations of the Jews and to the Balfour agreement in these terms: "*They will never get it across without bloodshed.*" This prophecy, uttered ten years ago, has been fulfilled in the recent outbreaks, which are serious not only because of the number already killed or injured, but also by reason of the sinister mutterings and threats which are full of forebodings for the future.

It is not our purpose to "take sides" in this unhappy controversy. It is our hope and prayer that further bloodshed may be averted. We desire only to call attention to the fact that there is probably a measure of right and wrong on both sides. We are in danger of thinking that there is only one side. Naturally American newspapers and politicians are inclined to emphasize the sorrows of the Jews, wantonly attacked by barbarous hordes of fanatical Moslems. This is a popular view—and it must be remembered that the Arab vote in America is pitifully small, nor are the Arabs able to give large patronage to advertising columns. Of course, the Hebrew people, with their higher culture and a faith more akin to our own, seem considerably closer to us than the followers of Mohammed. Nevertheless, the Arabs are greatly in the majority in Palestine, and we wonder if they are to be blamed for not wanting to turn over the country they call their own to a rather uncompromising minority, backed by the material force of a British Mandate. It is a pretty complicated situation, and we can only hope that an enlightened British policy will see to it not only that peace is preserved, but also that substantial justice is done.

The Parables of Safed the Sage

THE PARABLE OF THE LATHER AND THE RAZOR BLADE

There was a man who was afflicted with the Necessity of Shaving. And this is what happened to him often. He rose in the morning, and he took his Bath, and he put on a clean suit of B.V.D.'s, and he prepared himself that he should Shave. And he obtained Hot Water, and Soap. And he Lathered his Face, and he rubbed the Lather in with his Fingers, and he Lathered his Face yet again. And he smiled and said unto himself, Now will I shave.

And he took out his Safety Razor, and found that he had No Blades. For he had thrown away the last one, because it was Dull, and he had forgotten to buy New Ones. And he stood there, not all dressed up and no place to go, but all lathered up, and nothing wherewith to Shave.

Now if he had done this only Once, he might have been forgiven. Or if Shaving had been to him a matter of Infrequent and Irregular Necessity, there might have been some Excuse. But it was not so.

And he washed off the Lather, and came down stairs Cross, and complained unto his Wife about the Coffee. For that is the manner of men who have been stupid and who know it. And I hope their Wives understand it, and do not pay too much attention to it.

But I have beheld this same Principle at work in Wider Spheres. I have seen the Organization of a Society that spent Three Evenings lathering itself up with the Adoption of a Constitution and the Election of Officers, and that never held a meeting afterward. And I know what the Prophet Isaiah meant when he cried aloud in time of National Crisis that the children had come to the birth and there was not strength to bring them forth. Yea, I have beheld Worthy Enterprises that have used Much Fuel to get the Water Hot, and have selected with care the Soap which seemed best adapted to the need, and have Diligently Employed the Brush in making the Soap into a Creamy Lather, and have applied the Lather Profusely to the Cuticle that was in need of Shaving, and then have adjourned Sine Dine because no one had procured Blades for the Safety Razor.

And thus I prophesy unto men, saying, It is vain that ye work yourselves and your Soap into a Lather unless ye be prepared to Shave. Wherefore, when thou undertakest any Grave Matter, consider not only whether thou hast Hot Water, for it is possible to shave with Cold, nor whether thou hast Soap only, for in an emergency one may shave without Soap, but whether thou hast the Keen and Well Tempered and Finely Sharpened Blade. Otherwise shalt thou be of those who are well Lathered but Unshaven. And if thou be of those, see to it thou complain not of the Coffee.

Who Is the Christian?

By DR. J. A. MACCALLUM

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."
St. Matthew 12:50.

I.

Who is the Christian? What man or woman has the right to this royal title? The obvious answer is the follower or disciple of Christ, but this is merely a verbal reply. It has to be interpreted, and often interpretation leads into all sorts of difficulties and collisions of opinion. Our task is to find those distinguishing marks which will justify us in affirming that the

man who bears them is a Christian no matter where he is found or what label he wears. In order to discharge this office effectively it will be necessary for us to divest ourselves of every prejudice or bias, for there is no more subtle temptation in human nature than that which prompts us to answer our own questions in terms that we consciously or subconsciously wish.

Perhaps the critic will enter his caveat before we begin our self-appointed task. He may tell us that this is too simple a question to be taken seriously, because **Everyman** knows who the Christian is. But it is well for us to be warned against common knowledge. It will rarely stand the test of analysis. Almost any man can speak with a certain measure of authority in his own immediate field of labor. Here

his mind tends to acuteness because his living depends upon accuracy of judgment. But the moment he passes out of his own province to the discussion of matters of general interest, his native common sense usually deserts him and he has neither hesitation nor misgiving in offering the haziest of opinions for reasoned convictions. In ethics, politics, religion, and international relations, the cocksure declarations of the average man find little support in fact or in reason. They are the product of his emotions rather than of his wisdom. And in no field is ignorance more domineering than in religion.

The answer of **Everyman** has already been given to our question. He has had his day in court and as the fruit of his confusion of mind and heart he has bequeathed to us our present ecclesiastical inheritance. Christendom is divided into approximately two hundred sects, each of which claims, or at least originally claimed, to include the only true followers of Christ. Thus we are warranted in brushing aside, so far as we are able to do so, the chaotic opinions which pass for common knowledge and in addressing ourselves to the task of finding the essential distinction between the Christian and the non-Christian. There are two avenues or methods of approach to our question. The first is traditional. It begins by laying down certain axioms or *a priori* assumptions as the norm or standard of judgment. The Christian is the man who conforms to these patterns. No matter what virtues one may possess, if this conformity is lacking at any point, he does not "belong." He may be a hero and a saint but that will not prevent his exclusion from the fold if he fails to meet the formal requirements which are regarded as essential. There are several types of the traditional approach but they are all akin in spirit, or rather in their lack of spirit. The first, for want of a better name, may be called the magical. It is illustrated in the statement made by an English bishop a few years ago in which he defined the Church as "the glorious army of the baptized." He prided himself upon his liberality, for he was seeking a formula which would include the members of other Protestant communions. The Christian is the man who has been baptized and so may be an Episcopalian, Roman Catholic, Baptist, Methodist, or Presbyterian. Unfortunately for this test, there are many baptized scoundrels and certainly some unbaptized saints, as the Quakers prove. The second traditional answer is the theological. This is particularly dominant in the Calvinistic Churches. The Christian is the man who gives his assent to a number of doctrinal propositions. These usually vary in number from the five points of Calvinism to ten, or in some cases, fourteen or more declarations which are laid down authoritatively by the governing body of the particular group which insists upon them. In recent times there has been a tendency to extend the number of such propositions and to build a wall of fire around those who have accepted them, thus marking them off from the unregenerate multitude. Examples of this method are the doctrines of the imminent second coming of Christ, the inerrancy of the original manuscripts of the Holy Scriptures, and particular theories of the atonement. Why it should be so grave a sin as to merit everlasting punishment to interpret history in such a way as to see no ground for believing that Christ is coming again in the flesh in the immediate future is difficult for the ordinary mortal to grasp. Certainly the evidence for this belief is not compelling. But many who hold the doctrine of the second coming are so severe in their condemnation of those who reject it as to consign them to adamant chains and penal fires without a flicker of sympathy.

It is equally inexplicable that any one should use so formal a test of the Chris-

tian as belief in the inerrancy of the original manuscripts of Scripture. The Bible itself makes no such claim. No living man has ever seen these manuscripts and we can safely assume that none ever will, so that there is no possible proof of the assertion. To quarrel over a matter of opinion so far removed from objective verification would seem to be the height of folly. Yet this is typical of the fallacies into which this kind of argumentation leads.

The third type of traditional or formal test is the legal. The Christian is the man who does not do certain things. He

ESTHER

She was just a Jewish maiden, and
in spite of features fair
The Shushan high-bred ladies, with a
supercilious stare,
Would pass her, perhaps scorning
Jewish garments she would wear.

Doubtless to the amazement of each
proud superior dame,
To the Israelitish exiled girl a
matchless honor came;
When the crown came down from
Vashti's brow—Esther received
the same.

There followed Haman's honors, and
his hatred of the Jews;
His murderous schemes; and Mor-
decai's king-preserving news:
Then Haman's task to honor him,
which he dared not refuse.

And now the youthful queen must
brave breach of the king's com-
mands;
She asks for prayer, and puts her life
into the monarch's hands:
God moves his heart, the trembling
girl fully accepted stands!

O ye who serve the Saviour, watch
your opportunities;
"Your kingdom may have come to
you for such a time as this!"—
To bring good to God's chosen ones
and work deliverances.

—William Olney.

is faithful in obeying the taboos of his group. These formerly included—and still include in more backward communities—such amusements or habits as the theatre, dancing, card playing, the eating of meat on Fridays, or the use of tobacco. This attitude of mind is as apt to run to extremes as the theological. It is vigorous today in the tides of intolerance which have swept over large areas of the country since the Great War. Probably there is a causal connection between it and the many outbreaks of lawlessness which are scourging the nation. One extreme always begets another and often movements that are superficially opposed are at bottom closely related.

The inadequacy of these traditional methods of segregating the distinguishing qualities of the Christian mind should now be apparent. There are hosts of people in these several groups who give no evidence whatever of any moral superiority in their lives. That a man has been baptized by immersion, confirmed by a bishop, or subscribes to the **Westminster Confession of Faith** does not necessarily prove his virtue. And while the extremists of the magical, theological, or legal schools deny that character is the test of the Christian, the common sense of the world will never accept their position. Recently a radio preacher with a large following declared that his virtuous mother who had died only a few months before was no better in the sight of God than a woman of the street.

Both stood on exactly the same ground, notwithstanding their moral and social distinctions, until one or the other accepted his particular brand of salvation. Character, he also expressly affirmed, is a handicap rather than an asset in the man who is seeking God. From the point of view of common sense this is not far from blasphemy. Certainly it is an obsession in the interests of a dogma that has long been outmoded. No man without a warp in his mental machinery can believe that an upright conscientious citizen who is honest, sympathetic, and generous, does not stand higher in the sight of God both actually and potentially than his vicious neighbor. The esteem in which he is held in the community is, in some degree, an index of the divine favor toward him.

II.

This brings us to the second method of approach to our question. Here we begin, not with assumptions, however reasonable, but where we are, and proceed to a study of our problem from the basis of our experience. We take the facts of life as we find them and as far as possible allow them to answer our questions for us. This is the scientific method which is growing rapidly in use in the schools of the civilized world. The old education looked upon the teacher as central. The child was made for him. Modern education reverses the process. It pivots upon the child for whose benefit the teacher has been trained and employed. This was the method of Jesus when He declared to His disciples that unless a man receives the kingdom of God as a little child he shall in no wise enter therein.

Thus the work of the teacher is not to cram the child's head with knowledge but to lead him by the stimulation of his interest to the use of his own faculties that he may discover things for himself with a minimum of guidance. While this method is still in its early stages of development, undoubtedly great advances may be expected from it when its technique has been perfected. We have an illustration of what the scientific method has done in the public school system of Denmark. There the children in the country districts begin their schooling with a study of plants, flowers, and fruits, the chemistry of the soil, and the geology and geography of their own neighborhood. Starting at the very core of their experience the pupils are encouraged to find the answer to their own questions, primarily by observation and secondarily by reference to books, using the latter as their tools. The farmers of Denmark are said to be the most highly educated agriculturists in the world because, after this initial training, they are led by their practical interests to the study of geology as the background of geography, of arithmetic to keep their accounts and the record of their analyses, and of sociology and literature that they may understand the habits of mind of their foreign customers. When a boy is trying to build a radio, he is much keener in acquiring a knowledge of how electricity works than when he has been assigned a lesson from a text-book.

James Anthony Froude, the Anglo-Irish essayist and historian, once declared that every occupation can be made a window looking out upon life, except perhaps those of the chimney sweep and the garbage collector. Probably he drew the line at these points because he was so much of an aristocrat as to believe that it had to be drawn somewhere. But let us think for a moment! If the sweep will begin the study of the composition of the soot which gives him his trade, it will lead him on to speculations about the chemistry of the remotest of the stars. Though it appears to be only a grimy nuisance, on examination it will prove to be a telescope from which he can survey the processes by which worlds are made and unmade. The garbage man is in an even more fortu-

nate position. He has, in the material he collects, not only a door that opens upon chemistry and physics, but also upon biology and the human sciences, public health, the habits of the people, their cleanliness and uncleanness, their wastefulness and thrift, municipal administration, national politics, international relations, and the history of hygiene.

If then it is true that the contact of the laborer with the materials of his work opens for him a window through which he can look out upon the universe, surely it is reasonable to believe that our contacts with human character in its nobler manifestations will enable us to determine who is worthy to be called a follower of Christ. Perhaps there is no better method of approaching our problem than to try to build up a personality in which the Christian virtues are so evident as to command the suffrage of mankind. While it is true that the world is often superficial in its judgments, in the long view when time has done its stabilizing work it usually reaches sound conclusions in its appraisals of worth.

What then are the outstanding qualities of an ideal personality? In form the answer must be somewhat arbitrary, since different people would name different virtues. Yet, in content, the results would be much the same underneath these differences because goodness, of whatever elements it is composed, speaks a universal language. But we shall not go far astray if we take the qualities named by the prophet Micah as likely to fulfill the divine specifications of noble manhood: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" In this catalogue of virtues the place of honor is given to justice as the foundation or warp, if we may use Plato's figure of "the royal web of personality." It comes before all else in the prophet's mind because a man can have faith, hope, and love, in a peculiarly high degree, and still be lacking in that quality which alone will give them true direction. Nor is justice easily acquired. On the contrary, it takes high intelligence and a large degree of stamina to approximate fairness in the various situations of life, rendered so complex by a variety of hidden motives and clashing interests. The employer and the employee, the prosecuting attorney and the accused man in the dock, the baffled father and the wayward child, the business man and his competitor, the lover and his rival, the wife who suspects that she has been victimized by a faithless husband, all suggest the difficulty of maintaining a stable and detached mind. Justice is all the more difficult to achieve because we are ourselves interested in its decisions. As time "stains the white radiance of eternity," our wishes stain the light through which we see the issues we are called to decide, either actively or passively as the case may be. Even judges whose work is to render decisions upon matters in which presumably they have no interest are often biased by the racial, religious, and other prejudices of which they are unconscious.

Nor is it a proof of a just mind to be able to describe what justice is. The most unjust of men sometimes talks more glibly about it than the most conscientious. This has always been one of the gravest weaknesses in religion; its real values are often lost in a fog of words and phrases. The patriot is not necessarily the man who declares most eloquently about love of country, nor the Christian the man who has the most to say about the pre-eminence of Christ. Justice, if it is to have any more than verbal content, must be expressed concretely in a variety of complex situations. It carries us far beyond our personal intercourse in home, school, and factory, through the widest circle of indirect

relationships. Can any white man be sure that in his mental attitude he is just to the negro? Can we say that we take every fact into consideration when we offer an opinion upon the Jewish question? Does the manufacturer who is seeking to increase the tariff take account of the effect of the proposed schedule upon the workman who will lose his living in some French or Hungarian village? Are we sure that we are just toward those who differ radically from us in opinion? Such questions search our hearts if we are at all sensitive and reveal the constant danger of undue self-esteem. No man can be a

REGRETS

Never a man I knew regret
The days he spent in school,
I never heard him being called,
For going there, a fool.
Many men I've heard regret
Their time in school was short,
If they could live those days again
They'd to harder work resort.

Never a man I knew regret
The time in Church he spent,
Ne'er a conscience for going there
By sorrow in twain was rent.
Many folks I've heard, whose days
Of life fast slipped away,
Regret their years of absence
From the Church on preaching day.

Never a man I knew regret
The good deeds he has done,
I never heard him called a fool
If he evil tried to shun.
Many men I've heard regret
The wicked path they trod,
If they could live their lives again
They'd closer walk with God.

—Harry Troupe Brewer.
Hagerstown, Md.

Christian in larger degree than he is just.

Micah's second quality in the trinity of virtues he sets up is mercy. This is an inclusive word. It covers many elements, such as sympathy, insight, and understanding. But above all, it represents a kindly and liberal attitude toward the man who has failed to meet the conventional demands in his conduct. God is merciful and therefore He requires mercy in His children. We should naturally think that this would be one of the simplest of all the Christian virtues to practice. Any sensible man is conscious of his own defects; logically, therefore, he should not be severe toward others in their failures. But life is not ruled by logic as we know, and often the man who himself is most in need of mercy is harsh toward those over whom he has power. How anomalous it is, if we had only the imagination to see it vividly, that organized Christianity should be torn continually by bitter and divisive disputes in which men do not hesitate to utter maledictions against one another, which, whether they are right or wrong, in essence deny the very faith they profess. No man is a Christian beyond the degree that he is merciful.

The third dominant quality which Micah inserted in his portrait of the good man is humility. He who is dutiful toward God is not vain. Conceit is one of the most baneful flaws in character. It is the mark of a small mind and never of a large one. Why should any man be proud? As St. Paul asked with searching insight, "What hast thou that thou didst not receive?" Even the strength of will which enables ambition to rise to the loftiest heights of achievement is itself a heavenly gift. Probably no man can improvise it no matter how strong his desire to do so. But even though one breaks his birth's

invidious bar and rises to heights far beyond those attained by men who started with great advantages, there is no ground for vanity. Accident, fortunate circumstance, and many other factors over which they have no control give men their opportunities. It is childishly uncritical for them to credit their superior achievements to self-made superiority. The world would never have missed the best of them had he not been born. Someone else, or some combination of men of lesser talent, would have done his work. Perhaps there is no weakness of the clergy as a class that impairs their effectiveness more with the discerning than conceit. When a callow youth is permitted the privilege of a platform where none can answer back, however raw and inadequate his message, he is seriously endangered by this immunity from criticism. Unless he subjects himself to some rigid discipline to correct his inflated sense of his ability, he is almost certain to arouse the hostility or the good-natured tolerance of the discriminating among his hearers. In either case his field of usefulness is greatly restricted. But whatever the sphere of his labor, humility and not conceit is a mark of the Christian. "Blessed are the meek."

Doubtless there are many other qualities that can be woven into the warp that Micah laid down in anticipation of the more detailed ethics of Jesus. These are suggested by the refining experience of the ages that have passed since his time. But, however rich, pervasive, and varied, personality may be, we are not justified in calling its possessor Christian unless it is just, merciful, and humble.

This brings us face to face with a quandary. We have built up a Christian, a man who in theory at least is animated by these divine qualities of mind and heart. Lo! He has no name. He may be a Presbyterian rejoicing in a great inheritance, but he may also be an Episcopalian, a Methodist, a member of the Salvation Army, a Roman Catholic, or a Unitarian, shocking though it may be to some of us to make the admission. Are we wrong in our conclusion? Have we left the straight road of logic anywhere in our argument? If so, now is the time to discover our aberration.

Fortunately, since we are using the scientific method, we are not so in love with our own findings as to be angered by the suggestion that we check them by comparison with the ultimate standard of worth. That is what the true scientist always does. He believes that he has made a discovery and at once he asks all who are interested to point out any flaws in his reasoning. So now we turn, not to the magician, theologian, or legalist, but to Christ himself. What was His test for His followers? "I am the vine, ye are the branches," is His answer. The branches are an integral part of the vine. They share its life. They draw their strength from it but in return they give back to it the measure of new life that they have drawn from sun and dew and air. There is a vital reciprocity between the vine and branches. The fruit they bear is its fruit; their life its life.

It is therefore a ghastly mistake for any Church or party to maintain that its members are the only true Christians unless they are prepared to go into court and prove their superiority in those qualities which were incarnate in Jesus of Nazareth. All other tests are formal and vain. The world will always reject every claim of superior worth that is not based upon and supported by character, and it will be right in this rejection. If Christianity cannot produce nobler men than other faiths, it must be content to remain one religion among others. They are not its true exponents who are unwilling to try to prove its superiority in terms of their own justice, mercy, humility, faith, and love.

Everywhere in His teaching Jesus insisted upon character. "Let your light so shine before men, that they may see your good works, and glorify your Father which

is in heaven." "Go, and do thou likewise." Such action lifts a man into the most intimate relationship with Christ; it assures him a place in the inner circle of

the redeemed. Who is the Christian? He is the man who enshrines the spirit of Christ in his life and expresses the purpose of Christ in his conduct.

Conquering the World

BY ALBERT J. KNOLL

"These things have I spoken unto you, that in Me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world." John xvi:33.

One of the things that Jesus said about Himself was, "I have overcome the world." Near the end of His life He spoke of this as an achievement that seemingly gave Him great satisfaction. It was not mentioned boastfully or as an easy accomplishment. He told it to encourage His disciples who soon were to undergo the acid test of their faith in their Master. Soon they were to see their beloved Leader made sport of by men in the Roman courts. Soon they were to see Him led captive to Golgotha to meet there the cruel and shameful death of the Cross.

Jesus was not speaking of some other world when He uttered these words. It was this world that He had overcome. It was the same world into which His disciples were to go and in which some of them were to meet martyrdom. It was the same world in which He told them they would find tribulation. It was the same world that you and I live in today. It was a world where there would be found passion, pride, selfishness, sadness, hatred, envy, injustice, sorrow, shame and sin. In His last fleeting moments Jesus gave His disciples an object lesson on the victorious life. He showed them that one could live in such a world and yet live above the world. Jesus believed that this was better for them than explaining the world and the problems of the world.

These last words of Jesus must have left a tremendous impression upon the lives of those who heard them. It certainly must have been a most vivid and powerful object lesson for the disciples. True, He suffered from the bitterness of prejudice, scoffing, jealousy and false accusation. When He was reviled, He reviled not; when He suffered, He threatened not. He did not become crushed by the conditions by which many are bruised and beaten, but He was the master. He proved by His life that one need not become a victim of the world, but might be the victor over the most adverse circumstances which threatened to overwhelm.

The value of this achievement can easily be underestimated. There are so many things that man would like to have explained. Why did not Jesus explain how our world came into being? To those who believe, such an explanation amounts to so much faith; while to those who do not believe such an explanation amounts to so much doubt and skepticism; and for both those who believe and those who doubt, it still remains somewhat a problem, sometimes expressed, other times dormant within the deep recesses of our own hearts. Why did not the Master explain where man came from—whether from a higher form of life or from a lower order? Such a question is the source of much controversy today. Many good religious people who know little or nothing about science are found on the one side, while many scientists who know little or nothing about religion and the religious minded, are found on the other side. A plague upon both their houses. In between this group, thank God, are keen, intelligent religionists and broad-minded tolerant men of science who, hand in hand, enter sympathet-

ically into the depths of the great problem, and then, still hand in hand, emerge from their studies and formulas and hypotheses wondering at the mysteries of the creative work of God.

What of this disturbing and destructive force called sin? Where did it come from? Who is responsible for it? Jesus also left that question unanswered. Remember, however, that Jesus did not come to debate the question of sin with men; rather He came to save mankind from the clutches of evil. That was His primary task, and He had no time to sit down and write a scholarly treatise on sin, as to its origin, etc. He was conscious of the fact that sin was a reality; furthermore, He knew that men must be saved from its destructive hold over them.

MISSIONS

By Joseph Milton

(Tune: New Haven)

From city and from plain,
Isle, sea and mountain chain,
Hark the loud call:

"Come over, help us, pray,
Show us the narrow way
That leads to Perfect Day;
Break heathen thrall!"

Shall such soul-stirring pleas
Fall, in our slothful ease,
On hearts of stone?
Grieved at our long delay,
What will the Master say
When He returns some day
To claim His own?

In vision clear we see,
Far over land and sea,
Vast mission fields,
Armed with the Spirit-sword,
Faith in His promised word,
May we toil for our Lord
Till darkness yields!

Jesus said, "This is my Father's world." If so, why should there be anything in it that ought to be overcome? That is just one more question added to the long list of the ages that men of years gone by and those of the present day would have Jesus answer. But Jesus did not answer such questions nor solve the mysteries that flaunt themselves in our very faces. That was not His purpose nor task. He came to gather in men and not questions. He came to give life and not earthly wisdom. His was the wisdom from on high. No, Jesus did not explain life, yet He showed men how to live. He did not explain death, He even looked upon it with a certain dread; yet on the other hand, He showed men how to be victorious over the Grim Reaper. He did not explain God, although He was the Son of God, but what son wrapped up in the impelling love of his father would seek to stop and analyze and dissect him when he sought to tell of his father's love to those with whom he talked? Jesus did not explain God, but through His life He made those who came in contact with Him feel that God was in their very midst. He did what I consider far better than explaining life and death and God. He showed us how to use

the world instead of being in bondage to it; how to live a blameless life under the most trying conditions; how to meet death in triumph, even if it does come at the hands of foes. This Jesus showed: He made men see that all of this was possible by being in vital fellowship with God. Here then is the secret of His power. That is why in the face of what seemed utter defeat He could say, "I have overcome the world."

There are those today who are drifting from the tide of religious life into the sluggish waters of irreligion. The intellectuals are drifting away, because, as they say, scientists and theologians cannot explain God to them in a satisfactory way. What of that? Even if the scientist and the theologian cannot explain God and spiritual forces, that is no reason why they should remain unused, or better, UNTRIED. One of the greatest mysteries of today is electricity. No one can fully explain it, but we can use it to overcome inertia in the machine and the motor, to overcome distance and silence. Doctors are using it to overcome disease conditions that baffle their skill. We cannot explain electricity, but we USE it. No one will ever explain prayer and faith and God. They are too big to be explained by the keenest of human minds. They are not to be explained; but they are to be used. Used to overcome weakness, despair, distress, and sin. They are of the greatest importance in overcoming evil, and isn't conquering sin vastly more important than explaining it?

Then there is another class of people; let us call them for the sake of comparison, the non-intellectuals. They also are tending to drift. They are those who cry so loud for the social gospel. They can see no use for the Church or religion unless these are saturated with the oft-tainted air of society. They fain would have the Church take its stall upon the market place, its chair in the smoke-filled halls of our legislatures, its corner in the ball-room of the world. They would link it up just a wee bit too closely with business, politics, and business. True, the Church in the past has stood aloof from such undertakings, perhaps unwisely or wisely. Who knows? They forget that the Church has always been and always will be the Church, and not a political, business, or social institution. We need to make the power of the Church felt in all walks of life and we all earnestly hope for Christianity to be the great social force for the betterment of the world; but such ideals can never come to pass so long as individuals follow Jesus afar off. The social gospel is and will for all time remain a beautiful myth so long as men continue their sectarianism, their bickerings, their petty quarrels, and their selfishness. There are many of us who bear scars upon our shoulders, but they are the marks from the chips we so delight in carrying about with us. We need to exchange these scars for the deeper scars of those who hear the Master's words and pick up their cross and follow after Him. When all mankind has upon its brow the sweat and the drops of blood, symbols of self-sacrificing love and labor for God and fellowmen, then, and then only is your social gospel a reality. There can be no social gospel without the gospel of Christ.

On the other hand, let us not forget this

social urge, and may we ever keep it before our eyes as an ideal—but let us not forget that it is still an ideal and far from realization. Bear in mind also that we need to know of what we are speaking when we maintain that we are for the social gospel. Let us be clear and see that when we speak thusly we mean that we are seeking a social Christianity and are not attempting to make the Church a pawn of capital or labor or any other parties, divisions, or sects. Remember we are seeking to have the Church of Christ conquer the world rather than to be conquered by it.

I call your attention to the fact that Christ's method of conquering the world was very different from that some advocate today. Some advise us to "follow our impulses, try everything, let yourself go, have every experience the world offers, especially those forbidden by custom, and find life in self-expression rather than in self-restraint." We have many institutions where people who have followed that method can be found. There are some who are physical wrecks and there are others who have criminal records. From childhood one needs to learn restraint. Unless unruly instincts are curbed and directed to worthy uses they will bring about defeat.

The promises of the Scriptures are "to him that overcometh." To such belong the prizes of life. Socrates said, "Know thyself." Marcus Aurelius said, "Control thyself." Jesus said, "Deny thyself." That was the way. Mastery over self and the world must come through ability to restrain oneself and deny the lower for the higher.

You will remember also that in our text we find these words: "In the world ye have tribulation." Jesus showed clearly by these words that He recognized the presence and problem of human suffering, but on the other hand, we see that He made no attempt at the solution of the problem as such. Perhaps, even for Christ, it remained a mystery, an eternal question mark. He recognized the fact of suffering and pain, was conscious of it, and even did all in His human and divine power to overcome it wherever He came across its tear-stained path; but never did Jesus seek to explain to man the problem of Job and the millions of Jobs that have lived since Old Testament days.

How many good people in time of trouble come to their pastor saying something like this: "My husband has been taken from me; why did God do that? My husband was a good father and a good man.

Look at my neighbor's husband. He's cruel, dishonest, a habitual drunkard; and yet God permits him to live. Now explain that to me." Such a question usually puts the minister in a bad predicament. However, such a person and such questions are not easily turned aside. Such a person torn by the torturing pangs of suffering and sorrow cannot easily be diverted from receiving an answer to such a question. Then we of the clergy usually plead with them to have patience and to believe that it is all for the best. That is poor consolation for a disconsolate soul. Most times a kindly sympathetic look, a sympathetic prayer would be of much more value and greater comfort. But instead, fools as we mortals be, we seek to explain the problem of suffering and make a horrible mess of it all.

THE DAY OF REST

(A Prayer)

We thank Thee, O God, for this day of rest for body, mind, and spirit. And we pray that today we may rest from our prejudices and find Thy truth. May we rest from our doubts and fears as we lose ourselves in Thy perfect love. May this day be a day of rest from our sins as we remember that, as far as the east is from the west, so far Thou hast removed our transgressions from us; and though our sins be as scarlet Thou wilt make them white as snow. In Jesus' name. Amen.

—Addison H. Groff.

All this appears as a rather dark and dismal philosophy, but on the other hand, it has a much brighter side than many of us suspect. As a bright and shining ray appear these words writ large before our cloudy eyes: "Be of good cheer; I have overcome the world." Let us then who sorrow, and those who seek to explain sorrow, spend less time in trying to explain and more time in attempting with God's help to overcome the world and its evil and pain. What care we if men look upon our rags and poverty in derision? What care we for the idle scoffings of those who know no better? What care we for those who cast upon us the green eyes of jealousy? What care we for false accusations? What care we for anything so long as we are

right before our Master and are in vital relationship with God?

What care we for the passion of this world that breaks upon its wheel the lives and bodies of the children of God? What care we for the false pride that parts asunder mankind? What care we for the selfishness of man that makes the world a battlefield rather than a family? What care we for sadness, hatred, envy, injustice, sorrow, shame and sin, and all else that may bring a heavy load to bear upon us? What matters all this if we can say that we have overcome the world? Why worry if death shall come, if we can stand on the brink of this world, and looking back say, "I have overcome the world"? And having said that, to be able to turn in our last fleeting moments in this world, and with a forward look to the future press on toward Eternity, ready to conquer more worlds if needs must be. How much better to die at 40 a conqueror of the world than to live to 80, and then pass away a victim of this world and all its vices? How much better to live a life of sickness and to die a conqueror of the world and pain, than to live a life that has never known a moment's pain, if such is possible, and yet be in bondage to the world? How much better is it to be a conqueror of the world, to have one's soul at one's command, to live in poverty; than to have filled our barns and gained the whole world, if in the end that world is to turn about and conquer us and we lose even our own souls?

To you who mourn and sorrow, to you who are in pain, to you who are disconsolate, I leave no explanation of the fact of sin and suffering. All that I can do is to recognize their presence and leave with you these words of comfort, help, and encouragement: "Be of good cheer; I have overcome the world." Your Master overcame the world and so can you. He made that possible with His great life, His message, His love, His sacrificial service, His death. He alone made it possible for you to bring the world into subjection. Be of good cheer, follow close after Him with your cross, whatever it may be. Keep your heart and mind and soul in constant and vital relationship with God; and in the end, when the last trumpet call shall sound, you will bask in the golden light of victory, and turning to those who are about you leave them with these words as your Master left you: "Be of good cheer, I have overcome the world." God help us so to live and so to die!

DuBois, Pa.

Books for All, Through County Libraries

By DOROTHY ROWDEN, *American Library Association*

If you have ever been in charge of the Church Christmas party or the Sunday School picnic, or of any of the many events of the year when Church members gather together "just to be sociable," then this article is for you. Or, if you are a pastor who needs new thoughts for sermons, it is for you also. For there is a common solution to both these problems—far apart as they may seem. The solution is books—books of games and plays for the parties and entertainments, and books on religion, current affairs, biography and poetry for the pastor.

"But how can I get books?" you ask. "I live in a very small community where we cannot afford a public library, and I can buy only a few books a year."

Did you ever hear of a county library? It is a tax supported public library especially adapted to small communities and rural districts. The tax is less per person than the cost of a good book or a yearly

subscription to a magazine. Because the whole county supports it, a large collection of books in charge of a librarian especially trained for the work is possible. Any book in that large collection is available to anyone anywhere in the county, whether he lives in the county seat, where the collection is usually kept, or not, for the county library goes out to the people. In the larger communities in the county there are branch libraries, sometimes housed in special small buildings of their own or in a room in a community building. For the rest of the county there are smaller collections of books at schools, Churches, stores, filling stations and at any place where people are accustomed to gather. All of these collections, little and big, are frequently changed by the librarian so that new reading material is always available to anyone in the county. And for the people who live on isolated farms there is mail service or book truck service. This

book truck is especially built to carry books from place to place.

A trip with the county librarian in the county book truck is an interesting experience. Here is an account of a morning spent in the Hennepin County (Minnesota) Library. Its book truck travels the year round, over all kinds of roads and in all kinds of weather. Ethel I. Berry, the county librarian, writes:

"We start in the morning with the shelves well loaded with books—adult on one side and juvenile on the other. Underneath these shelves we carry boxes of books and supplies to the branches. Our first stop is at a busy 3-room school, where the teachers and pupils take so many books that we wonder if there will be enough left to supply others along the way. At the next school the teacher had chosen a collection of books at the main library on the Saturday before, so we stop only long enough to exchange boxes of ingoing and

outgoing books. Next comes a group of several families who have exchanged books with one another, and we must learn to know what is meant when they say: 'You will find that book at Willie's house. He ran out of reading last month and borrowed all our books!'

'There are visits to two homes where poultry books are in great demand, to another home where the mother wants a book on the proper food for her children, and where the father is interested in seeing that his son gets a good start in learning to play the violin and wants the best book on the subject. We then visit 4 villages in each of which we have a flourishing branch library. Two of them are in rooms

in town halls donated to the county library by the town council for library purposes. The third is a small room in a school building. The fourth has a library building of its own, built by the people of the town. At these places we unload our boxes of new books and take books with us that have been read by all the people of the community.'

Another librarian tells of the young pastor of a small Church up in the hills who came down to the nearest grocery store, where there was a small collection of county library books, when the librarian was making her regular visit there, to see her about getting some books to read aloud to his boys' club.

The county library system is no longer in an experimental stage. There are now 266 libraries operating in 34 states all over the United States. The laws of most states permit the establishment of county libraries and most states have library extension agencies which help with the work of starting county libraries throughout the state. If you are interested in establishing a county library in your community, write to your state library extension agency at your state capital, or if you live in one of the states without a state agency, write to the American Library Association, 520 N. Michigan avenue, Chicago, for printed material.

NEWS IN BRIEF

MEETINGS OF THE SYNODS

Northwest Synod—September 3, 1929. St. Paul's Church, Wheatland, Iowa. Rev. B. M. Fresenborg, Wheatland, Iowa.

German Synod of the East—September 10, 1929. Immanuel Church, Rochester, N. Y. Rev. F. H. Diehm, 255 Hamilton St., Rochester, N. Y.

Mid-West Synod—September 24, 1929. St. Peter's Church, Huntingdon, Ind. Rev. R. B. Meekstroth, 222 Etna Ave., Huntingdon, Ind.

Ohio Synod—October 1, 1929. First Church, Youngstown, Ohio. Rev. F. Mayer, D. D., 334 Crandall Ave., Youngstown, Ohio.

Pittsburgh Synod—October 7, 1929. Amity Church, Meyersdale, Pa. Rev. B. A. Black, Meyersdale, Pa.

Eastern Synod—October 14, 1929. Christ Church, Philadelphia, Pa. (Green St., near 16th.) Rev. A. R. Tosh, 2213 Green St., Philadelphia, Pa.

Potomac Synod—October 21, 1929. Heidelberg Church, York, Pa. Rev. W. Sherman Kerschner, D. D., 125 N. Beaver St., York, Pa.

THE FALL MEETING OF CLASSIS

A number of the Classes have already fixed their dates for their fall meetings. Some Classes made this provision at their meetings last spring.

The fall meeting should be held as soon as possible after the meeting of the Synod. The Classes of Synods that do not meet until the end of October might well meet before their Synods.

In view of the many important items to be considered and the great work ahead, the Executive Committee of the General Synod urges that wherever possible the fall meeting of the Classis be a two-day session.

CHANGE OF ADDRESS

Rev. H. A. Behrens from Saint Clair, Pa., to Timberville, Va., after September 30, 1929.

Rev. H. A. Croyle from Hawthorn, Pa., to 246 Franklin Ave., Vandergrift, Pa.

Rev. J. C. Glessner from care of American Mission, Mosul, Iraq, to care of American School for Boys, Baghdad, Iraq.

Rev. Alfred Grether from Baltimore, Md., to 506 Washington Ave., Defiance, Ohio.

Rev. Ward Hartman from Hamilton, Ohio, to Youngsui, Hunan, China.

Rev. Arthur Y. Holter to 5740 N. 16th St., Philadelphia, Pa.

Rev. E. W. Stonebraker from Wapwallopen, to Fairfield, Adams Co., Pa.

AN UNPRECEDENTED CONFERENCE

The Missionary and Stewardship Conference at Harrisburg on Wednesday and Thursday, September 18th and 19th, will probably be unprecedented in attendance, in interest and in spiritual power.

Following the meeting of the General Synod last spring the Executive Committee voted that this year all members (not simply the Chairman) of all Classical Committees should be invited to this Conference. There is great work ahead this year and there must be a larger number of workers.

The Conference will be one of open dis-

cussion. It may be that not all the problems can be solved, but they can be faced earnestly and prayerfully.

We are now in the 1900th Pentecostal Year. Pentecost marked the birth of the Christian Church, and this year should mark the re-birth of the Christian Church. Next year is to be "Stewardship Year." These two themes will be prominent at the Harrisburg Conference. Not only those who plan to be present, but pastors and congregations are requested to be much in prayer that the Holy Spirit may be poured out upon those in attendance at Harrisburg on September 18th and 19th.

First Church, Canton, O., Rev. Dr. R. W. Blemker, pastor, celebrated Home Coming Day on Sept. 8 with special services.

Harvest Home services were held in Solomon's Church, Macungie, Pa., Rev. L. G. Beers, pastor, on Sept. 8. Services have been resumed after the vacation period.

Rev. Dr. Allen R. Bartholomew is attending the meeting of the German Synod of the East at Rochester, N. Y., in session this week. He will address the members on Wednesday evening. His subject is: "The Promises and the Prospects."

St. Mark's Church, Allentown, Pa., Rev. C. D. Kressley, pastor, will hold Harvest Home services on Sept. 15. The Fall Communion will be held Oct. 13. The pastor and choir are again engaged to conduct services in the Lehigh County Prison on Sept. 22. A catechetical class will be organized on Oct. 4.

Rev. and Mrs. Marcus J. Engelmann are sailing for Japan on the S. S. President Lincoln from San Francisco on September 13th. Rev. Karl H. Beck and family, Rev. Ward Hartman and Rev. and Mrs. Theophilus F. H. Hilgeman are leaving for China, from San Francisco, on the S. S. President Harrison, on September 20th. The best wishes of many friends will follow them on their voyage and to their fields of labor.

Rev. G. Koriyama of North Japan College has been the guest of Dr. and Mrs. Jacob G. Rupp during the past week, and was given an automobile ride to Washington, D. C., stopping off at York, Frederick and Hagerstown. Prof. Koriyama was also entertained in the home of Elder David A. Miller, Allentown, Pa., member of the Board of Foreign Missions, and he spent last Sunday at Northampton, Pa., occupying the pulpit of Grace Church,

Rev. Victor Adam Ruth, pastor, and entertained in the family of Tilghman Rupp, Esq. Mr. Koriyama is making many friends, and is fully appreciative of kindnesses extended to him.

The China Travel and Repair Fund of the Board of Foreign Missions is receiving daily additions. Thus far the Churches and members in Ohio Synod are leading, with a single contribution of \$500. It is a gift of love for the cause of Foreign Missions from a woman. A number of our German pastors have taken a deep interest in helping to provide the necessary funds to return the missionaries to their work in China. These specials are appreciated.

First Church, Indianapolis, Ind., Rev. Carl J. G. Russom, pastor, has planned an intensive fall program with the purpose in mind to double the Church attendance, establish family worship, increase Church membership and encourage Christ-like behavior. The motto is: "Not by might, nor by power, but by My Spirit, saith the Lord." Each month will have an aim as follows: September: Preparation Month—Quiet advance preparation; October: Loyalty Month—Doubling Church attendance; November: Visitation Month—Increasing the membership; December: New Members Month—Cultivating the spiritual life. Each Sunday likewise has an aim; for September it is: 1, Labor Day Sunday; 8, Responsibility Sunday; 15, Home Coming Sunday; 22, Every Member Visitation Sunday; and 30, Guest Sunday. Another important phase of this program includes inspiration services, to be held Oct. 1-4, at which Rev. Dr. E. H. Wessler, of Cincinnati, will discuss very vital things pertaining to Christian living. Good music is planned by the director of music, Mr. Fred Iske.

A message from Nova Scotia states that Rev. Dr. and Mrs. Charles A. Santee are "doing the Evangeline country" and having a very fine vacation trip.

Gernant's Church, Rev. John K. Stoudt, pastor, served meals at Bethany Orphans' Home on Anniversary Day and turned \$835.35 over to the Home.

Rev. and Mrs. Roy Moorhead and son, Owen, have returned to their home at Rockwood, Pa., after having spent a very pleasant and worthwhile vacation in southeastern Iowa and eastern Penna.

Dr. Paul J. Dundore, of Zion's Church, Greenville, Pa., is preaching a series of Sunday evening sermons on the Prophets. The Harvest Home Thanksgiving service was held Sept. 8.

Ursinus College has announced a very interesting Freshman Pre-Matriculation Program for Sept. 14-18. This will be the 60th Academic Year at Ursinus, and the prospects are unusually gratifying.

Home-Coming day was celebrated in First Church, Canton, O., Rev. Dr. R. W. Blenker, pastor, on Sept. 8. Rally Day will be observed Sept. 22. The pastor's class in religious instruction will meet for the first time on Sept. 21.

In answer to a number of inquiries, we are permitted to say, after hearing from the Board of Judges, that public announcement of the winners of the Miller Prize Essay Contest for 1929 will be made within a week or two.

We are grateful for the number of replies received for the Symposium on the question, "Is Our Religion Too Cheap?" The "Messenger" will publish a number of the best replies as soon as possible.

The Annual Banquet and Ladies' Night of the Men's Social Union of the Reformed Churches of Phila. will be held at the Rittenhouse Hotel, Tuesday, October 15, at 6:30 P. M.

In Immanuel Church, Indianapolis, Ind., Rev. H. L. V. Shinn, pastor, the Church attendance on Labor Day Sunday was 201. There were 43 100% Church attendance classes during August. A special service on Sept. 8 was held in recognition of the young people who go to college this fall.

A pastor of the United Brethren Church, sending in the renewal of his "Messenger" subscription, writes: "We surely do like the 'Messenger' and have fallen deeply in love with the Reformed Church people; we cannot help hoping that the proposed Plan of Union of the Evangelical Synod, your Church and ours, will soon be an accomplished fact."

In Zion Church, Womelsdorf, Pa., Rev. H. J. Miller, pastor, the pulpit was supplied during the vacation of the pastor by the following ministers: July 28, Rev. Martin L. Kurtz, of the Evangelical Church; Aug. 4, Rev. H. D. Althouse, of Shippensburg, a son of the congregation; and Aug. 11, by Rev. Dr. W. D. Happel, of Lebanon.

The Macmillan Co. announces that the monumental book edited by Bishop Gore, "A New Commentary of Holy Scripture," with its 1,600 pages and 1,250,000 words, can now be bought at \$3.50, instead of the former price of \$5.00. It is a library of information. Send in your orders to The Board of Christian Education, Schaff Bldg., Phila.

Mrs. Wm. Herman Fendrich, of Marietta, Pa., has announced the marriage of her daughter, Miss Mary Elizabeth Fendrich, on Sept. 7, at Overbrook Presbyterian Church, Philadelphia, to Mr. Harold C. Lampe, son of Rev. Dr. and Mrs. Wm. E. Lampe. The father of the groom officiated. After their honeymoon trip, Mr. and Mrs. Lampe will be at home at Locust Towers, Locust and 49th Sts., Phila.

We are very anxious to receive a copy of the "Provisional Liturgy," also a copy

of the "Western Liturgy" that was used especially in the Ohio Synod. These are needed to complete our catalogue of Liturgies of the Reformed Church. Persons willing to contribute these copies will please send them to Dr. A. M. Schmidt, 913 Schaff Building, 1505 Race St., Phila., Pa.

Mrs. Sarah Adaline Beaver, a faithful and devoted member for many years of the St. John's Church, Williamsport, Pa., died at the home of her daughter, Mrs. R. O. Schooley, South Williamsport, Pa., on Aug. 19, in her 80th year. Interment was made at Williamsport on the 22nd, the service being conducted by her pastor, Rev. W. C. Rittenhouse. Mrs. Beaver is survived by her daughter, and a son, Rev. I. M. Beaver, Editor of "The Reformed Church Record."

Mr. and Mrs. J. M. Spangler, who have lived for many years in the little town of Gepharts, Somerset County, Pa., celebrated their 50th wedding anniversary at their home Sunday, Sept. 1. More than 100 relatives and friends assembled to congratulate and honor them on this occasion. Both Mr. and Mrs. Spangler have been and are active members of St. John's Church, New Centerville, Pa., Rev. Roy Moorhead, pastor.

The Rev. Oliver S. Hartman, of Emmanuel Church, York, and Drs. I. Calvin Fisher, of St. Mark's, and Edgar F. Hoffmeier, of St. John's, Lebanon, spent their vacation at the colony of cottages at Bunker Hill on the historic Swatara near Jonestown, Pa. Other ministers in recent years have found this a happy place for vacationing. Others have gone for a day to sit on its rustic porches. Possibly here the next Summer Assembly or Conference will be established: "The Bunker Hill Assembly of Resting Preachers."

George Edward Leonard, brother of Rev. Dr. J. C. Leonard, of Lexington, N. C., died Sept. 4, at the age of 72 years. He was a ruling elder in Pilgrim (Leonard's) Reformed Church for many years, as were his father, his grandfather, great-grandfather and great-great-grandfather. Valentine Leonard, the founder of the family, was a Revolutionary War patriot and gave his life in the struggle for American independence. George E. Leonard for a period of 35 years, 1879 to 1913, devoted his life to the profession of teaching vocal and instrumental music.

St. John's Church, Larimer, Pa., Rev. G. A. Teske, pastor, will hold Harvest Home services on Sept. 15. Sept. 29 is Rally Day and the goals are 100 per cent attendance in Sunday School and \$1,000 offering toward the Building Fund. Holy Communion will be observed Oct. 6. After 21 years as a mission, supported by the Home Mission Board, St. John's Church goes to self-support as of Aug. 1. The congregation has grown to a membership of 300 with a fine S. S. of 294 enrolled, a fine active Missionary Aid Society and 2 active Bible classes.

St. John's congregation, Lebanon, Pa., Dr. Edgar F. Hoffmeier, pastor, begins the fall with work already started on an extensive program of repairs and renovations. A 2 weeks' intensive campaign held in June, conducted by officers and members of the Church, headed by Mr. John Wintersteen, trustee, resulted in subscriptions of over \$11,000 on a minimum goal of 10,000. A new roof has already been finished, preparations are being made for the installation of a 3-manual Midmer-Losh Organ to occupy the two chambers at the side of the chancel, a complete new lighting system, beautiful and modern in design, has been contracted for, the sanctuary will be refrescoed and all the wood work refinished and new carpet laid. It is expected that the work will be finished by Thanksgiving.

"Messenger" readers are gladly contri-

Any individual or congregation desiring copies of the old edition of the REFORMED CHURCH HYMNAL, Nos. 152-157-127, can secure the same from

J. W. FISCHER & COMPANY
18 Carlisle Street
Hanover, Penna.

Any library or individual desiring to secure a set of the Mercersburg Review, bound in half leather or "Famous Women of the Reformed Church" by Dr. James I. Good, half leather binding, should communicate with

MR. H. E. KILMER
440 Highland Street
Grand Rapids, Mich.

buting toward the salary of Miss Agnes Wolfe, teacher in Bowling Green Academy, Kentucky. Through the kindness of Mrs. Hattie M. Wolfe, we are permitted to present on our cover page a picture of this year's graduating class in the Academy, which gives a good idea of the promising young people who are being helped by this splendid school for colored youth. Up to date the "Messenger" has received the following checks: M., Reading, \$25; S., Womelsdorf, \$5; J. S., Vermont, \$2.50; W., Bellefonte, \$5; Mrs. T., Harleigh, Pa., \$10; Dr. and Mrs. S., Ft. Washington, \$25; Mrs. L., Collegeville, \$10; Mrs. R., Bethlehem, \$5; Mr. W., Harrison City, Pa., \$10; Miss M., Phila., \$1; Mr. K., Mill Hall, Pa., \$10; total to Sept. 6, \$108.50. When are we to have the pleasure of hearing from you?

Rev. Harry A. Behrens, pastor of St. John's Church, Saint Clair, Pa., presented his resignation at the close of the morning service on Sept. 1, to take effect Oct. 1, having accepted a call to become pastor of a charge in the Shenandoah Valley, Va. Rev. Mr. Behrens has served the Saint Clair Charge since June, 1921. In 1928 the Church building, erected in 1902, was razed and the first unit of an advanced type of Church building and Church School was erected, largely through the zeal and counsel of the retiring pastor. During the first years of his pastorate, Rev. Mr. Behrens was outstanding in promoting many community projects of value. Until recently, he was also supply pastor of the congregations at Tuscarora and Broad Mountain, the latter merging with Saint Clair. During his term of service he has also been at the forefront in all activities of Schuylkill Classis, serving as president for the term and head of many important committees.


CHURCH FURNISHINGS



TOWER CHIMES PLAYED FROM ELECTRIC KEYBOARD AT ORGAN CHURCH BELLS—PEALS
McShane Bell Foundry Co.
BALTIMORE, MD.

M. P. MÖLLER PIPE ORGANS
Endorsed by the most eminent organists. Lead all makes for church, school and auditorium use. Every organ a special creation for a particular use and guaranteed the highest grade. Booklets and specifications on request.

M. P. MOLLER
Factory and General Offices
Hagerstown, Maryland
Special References: Organs in over three hundred Reformed Churches.



MENEELY BELL CO.
TROY, N. Y. and
220 Broadway, N. Y. City
BELLS

Church Decorator, Fresco-Painting and Decorating
MURAL PAINTINGS A SPECIALTY
Sketches Submitted on Application
H. P. BERGER Lebanon, Pa.

The First Home Coming Day services at St. Paul's Church, near Schuylkill Haven, Pa., on Sept. 1, brought back many former friends and members of the congregation. Almost 900 people attended the morning and afternoon services. The Church was beautifully decorated and the chancel altar gave the impression of a beautiful flower garden. At the morning service, Dr. George Gebert, of Tamaqua, delivered an inspiring sermon. This service was in charge of the Lutheran pastor, Rev. C. A. Steizerwalt, who greeted the home-comers in fitting and appropriate words. At the afternoon service, in charge of the Reformed pastor, Rev. E. B. Messner, Rev. Dr. Elmer S. Noll, of St. John's, Schuylkill Haven, delivered an inspiring message, and Rev. John L. Herbstler brought greetings from First Church, Schuylkill Haven. Both pastors, Church councils and members rejoiced and it will be a day that will be long cherished by all, as they are now looking forward to annual Home-Coming Day. Mrs. William Miller, of Schuylkill Haven, aged 86, and Mr. Benjamin Dewalt, of Jefferson, aged 84, were presented with beautiful flowers, on being the oldest and most faithful members. The choir rendered special music.

In our Church at Harmony, Pa., Rev. Roland H. Luhman, pastor, at twilight, on Sunday evening Sept. 1, the last service was held in the old Church. This structure was taken over from the Harmony Community that founded the town a century ago and after a period sold out and located elsewhere. A number of persons present had attended Church in that structure for over 50 years. Elder Isaiah Wise, who has held official positions and sung in the choir for more than 50 years, sang a solo. The address of the occasion was given by Rev. J. H. String, D. D., of St. Peter's Church, Zelenople, the adjoining town. The service was conducted by the pastor, who stated that the next day all the pews were to be removed and the pipe organ, and that the building would be remodeled for departmental work of the Sunday School. Already the foundation has been completed for the stately new Church now in course of erection which, along with the rebuilding of the old, will mean an expenditure of \$70,000. Under the able leadership of the pastor and consistency the membership is pressing the work with great interest and hearty co-operation. The congregation numbers 400 members and for a number of years has been laying aside funds for this purpose.

Since the first editorial of this issue was written, President Hoover has spoken in no uncertain terms concerning the lobbyist referred to and the dangerous propaganda which helps to create international distrust and hate, and asks the Attorney General to suggest possible measures to free the country of such influences. His words deserve to be pondered and remembered. The President said: "Every American has the right to express his opinion and to engage in open propaganda if he wishes, but it is obviously against public interest for those who have financial interest in, or may be engaged in contracts for the construction of naval vessels to secretly attempt to influence public opinion or public officials by propaganda in favor of larger armaments and attempt to defeat the efforts of the Government in world limitation of such armaments or to employ persons for such purposes. I am making this statement publicly so that there can be no misapprehension of my determination that our present international negotiations shall not be interfered with from such sources and through such methods."

Rev. J. G. Kerschner, pastor of St. Vincent's Church, Spring City, Pa., occupied his pulpit on Sept. 1 after a 2 weeks' va-

cation spent at the Assembly at Collegeville and at home. He has almost completed 7 years in this pastorate, and his salary was recently increased \$120 a year. Licentiate Ethelbert Yost of Collegeville, was a guest pastor in August. The congregation recently lost 2 of its members, Mrs. Sophia Emery and Mrs. Kurtz, by death. The largest picnic for many years was enjoyed during July in Bonnie Brae Park. Harvest Home services were held Sept. 1. The decorations of the Church were beautiful. Many of the fruits and vegetables found their way to the parsonage. The congregation and different societies of the Church were lavish in the gifts showered upon the pastor and his wife when they celebrated their golden wedding anniversary. The Church edifice is being renovated, windows repaired, primary Sunday School re-carpeted, and electric lights installed. Home Coming Day will be held on Oct. 6 with the celebration of Holy Communion in the morning. The Home Coming sermon will be preached in the afternoon and the dedication of lights will take place in the evening. A pageant, "The Light of the World," will be rendered in connection with the evening meeting. All former members who read this notice are invited to return and worship with the members of St. Vincent's on this day.

The D. V. B. S. began at Christ Church, Bethlehem, Pa., Rev. Wm. H. Bollman, pastor, on July 1, with 6 Churches co-operating. The School continued for 4 weeks with its inspirational and educational program. On July 13 the Church choir held



EASTERN SYNOD'S CONFERENCE ON CHRISTIAN EDUCATION

Many of us are looking forward with much interest to the Third Annual Conference of Eastern Synod on Christian Education, to be held at Camp Mensch Mill, Tuesday, September 17th. It is especially significant that the entire morning's discussion will center around the problem of "Religious Education and the Home". This is, by far, one of the most important problems facing the Christian Church. Such articles as the one in last week's Literary Digest concerning plans of the plans of the Episcopal Church reveal the fact that many of the denominations are facing this problem very seriously at the present time. We are also fortunate in being able to have this problem presented by men who have made a special study of it—including Dr. Ralph Bridgman, Executive Secretary of the Parent's Council of Philadelphia, Prof. Nevin C. Harner, new Professor of Religious Education at the Theological Seminary, Lancaster, and Rev. E. O. Butkowsky of Norristown. There is also a period on the program for a general discussion of this important topic.

The afternoon discussion will be related to the practical problems of Leadership Training in the local church and in Camp; the Promotion of Christian Education in the Classis; and the new Board of Christian Education.

their annual picnic at Mill Side, Pa. The annual Church and S. S. picnic was held at Central Park on July 17. Special cars were provided to convey the members to and from the park. This day at a park provides a splendid opportunity for the Church family to get acquainted with each other in a social way. The Brotherhood Picnic and Dinner was held at Sand Spring Park on July 27. This was the first picnic of this organization which was organized during the year. The G. M. G. of the Church sent 2 delegates to the Collegeville, Pa., Conference on July 30 to Aug. 5. This organization has been very active during the year. Nine young people of the Church attended Camp Mensch Mills at Alburtis, Pa. They enjoyed and were profited by their experiences there. The Rev. Dr. Theodore F. Herman of the Theological Seminary at Lancaster, Pa., filled the pulpit during the absence of the pastor on July 21 at which time he attended the celebration of the 40th anniversary of the ordination of his father, Rev. Wm. Bollman, in the Gospel ministry. The sermon of the morning anniversary service was preached by Rev. Mr. Bollman, of Bethlehem. During the month of August, while the pastor was on his vacation, the pulpit was filled by the Rev. W. N. Schwarze, D. D., President, Moravian College and Theological Seminary at Bethlehem, Pa.; Rev. J. Kern McKee, D. D., of Zion Church, York, Pa.; and the Rev. R. F. Reed, Treasurer of E. Penna. Classis.

Camp
Mensch Mill,
Where the
Conference
Will Meet

How To Reach the Camp

1. From the direction of Allentown. Go through Hereford, follow the pike to a point about five miles past Hereford, where you will see a camp sign. Follow its directions.

2. From the direction of Reading. Go through Boyertown, Bechtelsville, and Eschbach. After you leave Eschbach look for a railroad which crosses the pike at right angles. Turn left as soon you have crossed the railroad. Then follow the main road to camp.

3. From the direction of Philadelphia. You may use any one of three ways. (a) Go to Exton by way of West Chester or the Lincoln Highway. From Exton proceed to Pottstown, to Boyertown; and thence follow directions given for those who come from Reading. (b) Go to Collegeville by way of Norristown. At Collegeville, turn right (to Route 29) just after you have passed the Perkiomen bridge. Proceed to Red Hill, Pennsburg, East Greenville and Palm. Soon after you leave Palm you will see a camp sign pointing left. Thence follow camp signs. (c) Go to Collegeville and turn right as in Route (b). When you get to Zieglersville, turn left to Route 73. Follow this Route to Boyertown. Thence follow directions given for those who come from Reading.

C. D. Spotts,
Secretary

A Letter To The Editor

FROM MISSIONARY KARL BECK

Wilhelm Charge, R. D. 2,
Meyersdale, Pa.

The undersigned who on Sept. 1st rounded out two years of service as pastor of this charge, is now on his way to San Francisco, where on Sept. 20, he and his family will set sail on The Dollar Steamship, President Harrison, for China. It has been with deepest regrets that our family left the charge. It is only the opportunity to return to the work in the foreign field that has enticed us from Wilhelm. To make it all the harder to break the ties of affection that have bound us to the people of this homeland appointment, there were given to us several most generous gifts in token of the good will and "God-speed" of our friends. The ministers of Somerset Classis, their families, and a few of the laymen, held an out-door reception for us at Tipp's Inn near Berlin, on Tuesday, Aug. 13. A purse of \$30 was presented by them. The people of St. Paul's held a congregational "corn roast" for us, and by the hand of former pastor Rev. S. E. Lobach, presented us \$36. And during final consistory meeting at St. John's, Grantsville, Miss Ruth Keller, in the name of the people of St. John's, presented the pastor with a beautiful purse for new bills—packed with \$33 in new bills. Finally, on our coming to Mrs. Beck's home at Martinsburg, Pa., to prepare for the final start on the long journey, we were the guests of honor at a reception given by the people of the Martinsburg and Beaver Creek congregations. A delightful program of music and readings—with refreshments—was presented by the young people; then Rev. Mr. Steinberg, in the name of the people of the charge, presented us with a purse amounting to \$26.50. How it warms our hearts in gratitude to all these friends who have thus wished to accentuate their interest in our return to the work in China! Friends, receive herewith our expression of appreciation and warm regard!

May some fine pastor and family soon come to the good people and to the wonderful country in the hills of Somerset that we know and love as the Wilhelm Charge.

Our new address will be, Yochow, Hunan, China.

Truly yours,

Karl H. Beck and family.

Martinsburg, Pa., Sept. 5, 1929.

CEDAR CREST COLLEGE COMPLETES BEAUTIFUL NEW DORMITORY

With the completion of the new \$275,000 dormitory, containing over 100 rooms, a dining room which will accommodate 500 persons, and beautiful recreation rooms overlooking the picturesque South Moun-

tain, Cedar Crest College will be equipped with one of the most commodious and habitable girls' dormitories in Pennsylvania.

Having a width of over 250 feet and a depth on each of the three wings of 136 feet, it contains three stories of which the first floor is equipped with club rooms, recreation rooms, music rooms, and a large dining room, 180 feet in length. The cuisine is excellently appointed, being finished in dark-brown faced brick. It contains a model dairy and three mammoth electrically cooled refrigerators.

On the second and third floors of the building are over 100 rooms, which are divided as follows: 16 four-girl suites with private-baths; 62 two-girl rooms; and 4 single rooms. There is also an infirmary which may be entirely shut-off from the rest of the building. The most delightful of all of the rooms in the building is the large sun-porch at the end of the central projection, overlooking miles of beautiful hills and mountains bordering the William Penn Highway. Owing to the remarkable energy and technical skill of the building committee the new building will be open on the first day of college, Sept. 18th. The members are: former Congressman Fred B. Gerner, chairman, Jacob A. Grim, and Elmer E. Heimbach.

This is only one of the many improvements that are being made at the college this summer, since two more science laboratories are being constructed in the main building; five rooms on the first floor of Hillside House are being converted into a home economics practice house; and the college has been provided with a \$50,000 central heating plant bordering on the William Penn Highway.

Through the successful efforts of the building committee, the banking institutions of Lehigh Valley, and the friends of Cedar Crest College, the Reformed Church is responsible for this remarkable extension of the work of its own Cedar Crest College for Women.

Notes

Miss Dawn Cardner, former instructor in Voice at Syracuse University, will be in charge of that department at Cedar Crest this year.

Our Alumnae will be interested to know that the perennial "Kutztown line" is now appearing in an edition de luxe in form of a royal blue "bus" line which runs between Allentown and Reading and makes a stop on the William Penn Highway at the college.


President Curtis has been making many addresses this summer, including one at a tri-classical reunion at Rolling Green Park and one at the eightieth anniversary of St. John's Church, Riegelsville.

As nearly as I can calculate the percentages, the graduating class chose vocations as follows: teaching, 37½%; matronage, 15%; graduate work, 12½%; social work, 7½%; organist 2½%; studio in expression, 2½%; bacteriologist, 2½%; business, 2½%; dean's work, 2½%; uncertain as yet 15%.

As a friend or graduate of Cedar Crest, we are asking you to help us in selecting the finest students for next year. If you have names sent you or know of girls of college age, could you send us a report of them at once?

John A. Tallmadge.

**FURNITURE
by DE LONG**



*Pens and Chancel Furniture by DeLong
for a recent installation.*

**Committees with
Limited Funds**

come to DeLong because "Furniture by DeLong" stands for economy in buying as well as the highest quality in furniture.

In addition, our experience has many times avoided unnecessary expenditures.

For information address Dept. C.

**DE LONG
FURNITURE Co**
1505 Race Street, Philadelphia, Pa.

Phila. School For Christian Workers

of the Presbyterian and Reformed Churches
Gives training to young women in one, two or three year courses for work as Deaconesses, Religious Education Directors, Pastors' Assistants, Missionaries. Demand constant. High School education required. Diplomas and certificates awarded. For Catalog address
Box R. 1122 Spruce Street, Philadelphia, Pa.

SELL Christmas Cards

at forty to fifty per cent. commission.
The best line of Box Assortment and Personal Christmas Cards on the market.

Write for Details
ARTISTIC CARD COMPANY
Dept. 15 ELMIRA, N. Y.

**\$50 TO \$100 IN
SALE TIME**
Write for Scher's CHRISTMAS CARD & NOVELTIES PLAN.
Popular and different from others. \$50. to \$100. easily made.
No investment. Great for Home Effort. Write at once to
CHARLEY C. SCHER, DEPT. 192 WESTFIELD, MASS.



The beautiful new Wm. F. Curtis Dormitory of Cedar Crest College

HOME AND YOUNG FOLKS

HOME EDUCATION

"The Child's First School is the Family"
Froebel

THE SPIRIT OF INVESTIGATION

Mary Stark Kerr

A business woman was calling at the home of a young mother; while the latter was signing some papers her child was playing around the room, and investigating various articles which attracted his attention, as is natural for a child eighteen months old. "Stop that!" cried the mother, "Let it alone!" and she jumped up and snatched the child away angrily.

"He is so troublesome," she said to the caller. "He is into everything. I wish he were a girl; that is what I wanted; boys are never any use to one when they grow up."

"O," said the shocked caller, "don't say that. A boy can be a great comfort to you. I have only one six years old, and he certainly is a delightful companion to me. But if you talk about your son like this, it will ruin his life, and yours, too. A child, even of his age, can feel the antagonism you are expressing, and it will cause him to have the same feeling toward you; or else, if he keeps on loving you, it will break his little heart."

"Well, I wish he would let things alone," snapped the mother.

"You can have your wish fulfilled, if you will take the right way of doing so," said the caller. "When children want to handle everything, they do not mean to be annoying, they are only trying to learn. Help him to learn, by showing him the objects which attract him and explaining what they are for. That will help him to grow out of this stage sooner, for when he has learned all the necessary things about these articles, he will not trouble about them any further. But the more you hinder him in his search for knowledge, the longer this stage will last."

"I never heard that before," said the mother. "I think I'll see how it works, because I surely want him to get out of this stage; it is terribly trying."

"I know it is trying to us, but do you know, I haven't a doubt that it is a good deal more trying to the child when we interfere with his search for knowledge. But if we work with him instead of against him, we shall find enjoyment in his curiosity. I am sure that if we parents do our part as we ought to, we shall get the reward as we go along, and our children, instead of being a trial to us, will be a real pleasure."

"American educators cannot over emphasize the importance of the Kindergarten movement in American education."
—Walter F. Dexter, Whittier College, Calif.

If the little children of your community have no kindergarten to which to go, write to the National Kindergarten Association, 8 West Fortieth Street, New York, for information and advice.

"How much beter off we'd be if they'd put that sign on the mail box."

"What sign?"

"Post no bills."—Town Topics.

Birthday Greetings

By Alliene S. DeChant

Not every knight is tall and stately. Not every knight wears clanking armor and a plume. Nor has every knight a milk-white steed with trappings of silver and precious stones. Sometimes a knight is a very small boy,—about six years old or so. Your Birthday Lady knows just such a knight and I am very proud that he is a member of our Birthday Club. Nor is his name hard to remember, for it's Dicky,—Dicky Wentzel. It was down in the kitchen of our Camp Mensch Mill that I first discovered Dicky's knighthood. We were having a party that night, up in the old barn-assembly hall, and Mrs. Balm asked us to come dressed as dolls or toy soldiers. I thought perhaps I might borrow a cap and apron from the kitchen folks and go to the party as a "cook" doll. Soon, however, I spied two campers trudging in with heavy baskets of corn on the cob. Dicky was with them. Suddenly, then, I decided to be a corn doll and so Dicky helped me string corn about my waist and neck, and the cooks put corn silk and a husk or two in my long, flowing hair. Dicky was going to the party too, but he had not thought of dressing up and so we looked around for something for him to wear. Spying a peach basket we decided to make Dicky a knight and use the peach basket lid for his shield! But the campers overheard our plans and decided too, to be knights. And while they searched for shields and swords, our Dicky went over to the taller of the two, and handing the peach basket lid to him said quietly, "Here, you take this for your shield. I don't mind." And the taller camper trotted off gaily with his partner. Then Dicky's father came down and when I told him what Dicky had done, he was even prouder of Dicky than I was. And Dicky went to the party as the Knight of the Corn Lady Doll. His shield was a pot lid and his sword a stick! "Giving to others what we'd much rather keep" greetings to all my knights and ladies of the "Messenger" Birthday Club.

P. S. I had a birthday on the eleventh and Miss Humphreys sent me a "Messenger" all my own!

Said Bill to Sam—"Do you ever try to work out puzzles?"

Said Sam to Bill—"Ain't I trying to support a wife and seven children?"

—The Proof Sheet.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

FOUR KINDS OF HEARERS

Text, Luke 8:18, "Take heed therefore how ye hear."

Now that vacation is over and the lessons of the public schools and the Church School have been resumed for another year, it is fitting that we should think about the place which hearing has in the process of learning.

How glad you ought to be that you can hear. There are many persons who are

deaf and dumb, and it is only with difficulty that they can learn anything. One of the greatest miracles of modern times is the way Helen Keller learned to speak and acquired an excellent education although in her girlhood she was deaf and dumb and blind.

Hearing and seeing are the two ways in which most of our knowledge is acquired. The eyes and the ears are the gateways to the soul through which knowledge enters. The kind of person you will become is largely determined by what you see and what you hear. You ought to set faithful guards at your eyes and your ears so that evil things may be kept out of your soul as much as possible. You have the power of closing your eyes to what you do not wish to see and of closing your ears to what you do not wish to hear.

I cannot follow both these lines of thought in this sermon but will confine myself to the kinds of hearers we find in the world.

Jesus lays a great deal of stress upon the importance of hearing aright. He repeats a number of times the injunction, "He that hath ears to hear, let him hear." That is why God gave you ears. He also says, "Take heed what you hear." And in our text He says, "Take heed therefore how ye hear."

Jesus Himself has given us a great parable in which He tells us about four kinds of hearers. There is the wayside hearer, the stony-ground hearer, the thorny-ground hearer, and the good-ground hearer. I spoke about this parable in one of my former sermons and will not repeat what I said then. Years ago I spoke to children about four kinds of hearers, and so far as I can produce it I will give you what I told them.

These hearers are really about the same as those whom Jesus speaks about in His parable, but we will approach them in a different way.

The first kind of hearers may be compared to an hour glass. As you know, an hour glass is an instrument for measuring time. It consists of a glass vessel having two funnel-shaped compartments with the small ends placed toward each other. The upper part is filled with sand, water, or mercury, which it takes one hour to run into the lower part.

The reason I compare some hearers to the hour glass is, because it seems that everything that is put into the mind runs out like the sand in the hour glass. The pupil is given some information in school,

SEPTEMBER BOOK

As the September book the Editorial Committee of the

RELIGIOUS BOOK CLUB

has selected

WHAT IS CHRISTIAN EDUCATION?

By George Albert Coe

300 pages, and may be secured for \$2.50 Postpaid from

Board of Christian Education of the Reformed Church

1505 Race St., Philadelphia, Pa.

or reads a lesson, and when the time for recitation comes the mind seems to be blank, all the knowledge seems to have run out. When the Sunday School pupils come home from the lesson which was taught them and you ask them what they learned, some of them cannot tell you a thing. If anything went into the mind, it ran out again like the sand in the hour glass.

But children are not the only derelicts in this respect. Some adult Church members, after attending a service in the sanctuary and having a sermon preached to them, do not remember the text nor anything the preacher said.

But this does not mean that there is no benefit in Church-going even if some do not remember anything that was said. I once read about an English preacher who visited one of his parishioners as she was gathering her wash from the grass where she had laid it to bleach. They talked about the Church services and the sermon. She did not seem to remember the text or the sermon. "But," she said to the minister, "I know it did my soul good. I lay my wash on the grass to bleach. I do not understand how it is done, but when I take it up it is whiter and cleaner. So it is when I go to Church. I may not remember much about the sermon, but when I come out I know that my soul is cleaner and purer."

The second kind of hearers is like a sponge. They fill up with information like a sponge fills with water. In the recitation they can give the exact words of the book, and recite somewhat as water is squeezed from a sponge. But very often they do not understand or know much about the subject and retain very little of permanent value. The wise teacher is not deceived by such pupils, but knows that they have a good memory for words only and do not get much knowledge from the process. Therefore she will not merely squeeze a recitation from the mind in a spongelike way, but will get the pupils to give in their own words what they have learned and by means of questions will get the mind to think and express itself in an original way. Some teachers insist on having pupils give the exact words of the book in a recitation, but they simply encourage them in the spongelike method of studying instead of getting them to exercise their mental powers in a useful way.

The third kind of hearers may be compared to a jelly bag. Perhaps some of you have watched your mother making jelly recently. When I was a boy, my mother took the fruits out of which she wished to make jelly, such as strawberries, currants, and other berries, and squeezed them through a cheese-cloth bag, getting out all the good juice from which the jelly was made and retaining in the bag the skins and seeds and whatever else was useless. There are some hearers who are like such a jelly bag. They take in information and knowledge of all kinds, give out what is good and retain the dregs. I am glad to believe that there are not very many persons of this kind.

The great English preacher, Rev. J. H. Jowett, once said: "There is many a man who would never tell a filthy story, but who, nevertheless, is prepared to listen to one. There are many people from whose lips there never proceeds a foul jest, but who are quite ready to laugh at one. It is recorded of King Arthur's knights that they neither spake scandal, no, nor listened to it."

The last and best kind of hearers are those whom we may compare to a gold pan, that is, a pan used by the gold miner to separate gold from the dirt and sand with which it is mixed. The miner fills his pan with soil or dips up a panful of material out of a stream, and by picking out and washing out the dirt and other foreign substances at last the pan con-

THE RECOVERY OF RELIGION

By Dwight W. Bradley

"It is imperative that science and its world be shoved back to its proper field and that the two worlds of religion and of science be brought face to face across the boundary that restricts them both. When this has been done, we discover that science and religion are sovereign each in its own realm and that incursions by one or the other upon forbidden territory is an open breach of the covenant by which man's dual life is and must be regulated . . . Science can know nothing of God even as religion can know nothing of nature."

Writing with a force and pictorial vigor matched by few of his contemporaries, Dwight Bradley shames us for our complacent acceptance of the usurpation of all life by the scientific attitude. He insists that religion and science are not so much in conflict as they are in complete contrast. Between them there can be no clash—but neither can there be reconciliation.

For the past decade a large number of the clergy have engaged themselves in the bootless task of effecting a rapprochement between science and religion; every attempt has turned out less happily than the one before. Here is a book, mature and seasoned in judgment, human and realistic in treatment, which shows us distraught moderns a world in which science has neither knowledge nor prerogative.

A Book of Prophetic Importance

\$2.00 prepaid

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH
IN THE UNITED STATES
1505 Race Street, Philadelphia, Pa.

tains nothing but the nuggets and sands of the precious metal.

In your studies and reading, all kinds of information will come into your mind—good, bad, and indifferent. By a careful process of selection you will be able to retain what is good and valuable and to get rid of what is useless and harmful, and to store your mind and heart with knowledge that is like pure gold.

You must take heed what you hear and how you hear, as Jesus says, and by using your knowledge aright you will be able to develop a noble life and a beautiful and Christlike character.

Husband (to wife)—"Who is that strange woman I just saw in our kitchen?"
Wife—"Sh-h-h! That's the cook-of-the-month."—**Exchange.**

"I HAPPIED HIM UP"

Agnes is a little girl with such a bright, happy face that it is a pleasure to look at her.

One day, in answer to her mother's call, she came running home from a neighbor's, two or three doors away. Her eyes were bright, her lips so smiling that her mother smiled too. "Did you want me, mother?" asked Agnes.

"No, dear," said her mother. "Not for anything important. I missed you; that is all. Where were you, daughter?"

"At the Brown's. And O, mother, Walter was cross, but I happied him up, so that he got all over it; and then the baby cried, and I had to happy her up; then someone stepped on the kitten's tail, and I was just going to happy her up when you called me."

"Why, what a happying time you have had!" laughed her mother. "It must make you happy yourself to happy up little boys and babies and kittens, for you look as happy as possible."

And this is true. The more we try to make others happy, the happier we shall be ourselves. Then put away frowns and pouting lips. Try to "happy up" those who are troubled, or sick, and soon you will find yourself so happy that your face will shine with smiles.—**Exchange.**

Puzzle Box

ANSWERS TO—BEHEADED WORDS,
No. 7

1. Speaking; 2. Abroad; 3. Escape; 4. Emigrate; 5. Remit; 6. Clinch; 7. Bleach; 8. Relate.

CURTAILED WORDS, No. 2

1. Curtail what is given to the little bad boy and get the width of an arch or beam. Curtail and visit a famous watering place in Belgium.

2. Curtail a small wax candle and get a narrow band or strip. Curtail and get hold of a spigot.

3. Curtail a heavenly body and find a carpenter's tool. Curtail and get safe method of procedure.

4. Curtail a color and reach your forehead. Curtail it and get the abbreviated form of writing your father's son.

5. Curtail a modest little flower and find some important kitchen utensils. Curtail their number and find the heathen god of flocks and pastures.

6. Curtail an evening company and get only a section of them. Curtail and you reach their real value.

7. Curtail to jump or leap about and get a woman's sleeveless garment. Curtail and find a boy's head covering.

8. Curtail appraised at a fixed value and the value or proportion is made. Curtail and catch a troublesome rodent.

—A. M. S.

Necessity Chickens

By Rose Brooks

David Martin was the happiest boy in the world, so he thought, when he tore the May sheet off his calendar and looked at June, glorious and untouched. Hadn't his school record proved he had the right stuff in him to make a go in the fall at

Exton, the preparatory school which had been his goal ever since he had entered Junior High? Now he had his first year of High School behind him, almost; and so creditable a year had it been that his recommendation to the school of his dreams had been of the highest, and that very morning a letter had come from Exton, accepting him to its ranks.

"All set for a real school in the fall," exulted David, that first day of June, "and a good job caddying all summer. That's where my clothes and books for a year are coming from—yes, sir; growing right on the golf links they are, ready for me to pick."

Yet when the fifteenth of June came around, David was no longer the happiest boy in the world, but, he would have admitted to himself, though his lips were tight set on the spoken words, the unhappiest.

It was all the fault, David would have told you, had you been able to get any words out of him on the matter—it was all the fault of Dr. Munro, the old family doctor who had known David from babyhood and whom David had always loved as one of his best friends. Twice during the last school term, Dr. Munro had called David into his office on some excuse, and, after a chat with him, had thumped his back and chest, had measured his inches, had made him step on his scales. So full of happy plans had David's head been, so fast had his tongue run on to his old friend, that the thumping and measuring and weighing meant less than nothing to him. Hadn't the old doctor watched over him like a father ever since he could remember? David's own father had died when David was too little to remember him.

On the fifteenth of June, the blow fell. School was over. That was Friday. Saturday morning would see him on the links, where school clothes and school books grew.

"David," said his mother, when they had finished breakfast on the piazza of their rose-covered cottage in Berkeley. "David, Dr. Munro wants to see you this morning, first thing."

David looked at his mother in surprise. Surely there wasn't a quiver in her voice? His mother turned her back on him quickly and reached up for a cluster of yellow roses swinging above her head.

"I suppose roses do grow in other parts of the world," she said evenly, after a moment, "but they can't be lovelier than here, in California."

He had been wrong, of course, thought David as he laughed, and said: "Dr. Munro wants to see me again? Well, not to measure me and weigh me and thump me again I hope."

But his mother had disappeared into the house.

"Something feels queer," thought David, swinging down the street to the doctor's house. "What's up?" Then he shook himself free of uneasiness. "Nothing can shake my plans," he thought happily. He'd show them—mother, and the old doctor! No lying back on mother's scanty income for him! No, sir! His school marks had won him a scholarship. He could earn clothes and books this summer—earn them like rolling off a log. Had mother's voice quivered? Mother wouldn't cry over his crossing the country to go to school, that David knew. Hadn't they talked it all over? Hadn't she cheered him on to get the best education a boy could have? Once through Exton and college—well, things would be different for mother. He'd show her!

At this point, David turned in at the doctor's gate and saw his old friend waiting for him at his open office door.

"Come in, my lad. I wanted you early, so we would have a chat before patients come."

Something in the doctor's voice warned

David of danger and inwardly he took himself in hand to meet it. "Yes, sir," was all he said, as he followed the doctor into his office.

"David, you'll have to change your plans for the summer, anyway," Dr. Munro never beat round the bush, but went directly to his point. "You've been growing like a beanstalk this year, my lad, and you've outgrown your strength. You've got to lay off awhile. No two ways about it. Your mother knows. She wouldn't let me tell you till school was over."

"Lay off?" asked David blankly. "How do you mean, lay off?"

"You've got to rest all summer—really loaf," went on Dr. Munro in so serious a tone that David knew the verdict was final. "You're going up to Mt. Shasta next week, to spend the summer with that fine forest ranger uncle of yours. You're going to loaf around in his pine forests all summer, anyway."

"You mean I may not be fit to go to school in the fall?" David, also, always went straight at his mark.

"I hope you may. If you really loaf—sleep, eat, and lie around under the pines, you ought to be good as new by the end of September. That's when Exton begins, isn't it?"

"Exton?" said David, after a minute of dead silence. "Oh, I guess Exton can wait another year."

He turned to go, but the doctor stood between him and the door.

"Now, David, my lad, you're going to listen to me," the kind voice said. "Don't think I don't know what's in your manly head, because I do. You've been like a son to me, and surely you'll let an old friend lend you the money you would have earned this summer?"

"You've been like a father to me," said David. "I'd take it from you, if I'd take it from anybody. But—oh, I can't put it in words—I want to feel I'm going partly 'on my own,' not lying back on anybody. I'd really rather wait till I can go that way. But I do thank you, sir."

At that, the doctor stood aside, and David bolted. Nobody, not even his best old friend, must see his disappointment. And that best old friend understood, as David knew he would.

So it came about that, within a week, David was sharing his forest ranger uncle's cabin, and was spending long, loafing days in a pine forest in the shadow of Mt. Shasta.

"Uncle Tom's the finest ever," thought David, as he lay on his back on sweet-smelling pine needles and watched a chipmunk race in spirals to the top of one of the great yellow pines which towered to the sky, so it seemed, above him. "And Mt. Shasta is great, and this forest makes you want to live here forever—but look at me! Young giant, and can't do a thing but loaf. Look at me!"

The chipmunk, racing head foremost down the same pine he had just raced up, leaped to the ground, sat up on his hind legs, folded his paws across his furry stomach, and looked, as requested.

David laughed, in spite of his gloomy thoughts. "Looking for pine cones?" he asked. "That's all I'm good for, too. Only you can race up a tree after 'em, and I take what the wind shakes down." He reached out a hand for a big pine cone,

as he spoke, and shook it. "No nuts," he announced to the chipmunk, who still looked and listened. "Scamper along, and look for your own provisions."

Still obedient, the chipmunk scampered, and David idly examined the big cone in his hand.

The honk of an automobile horn roused him and he went to the cabin to find a carload of tourists in quest of a fire-building permit.

"At least I can make out the permits," David had told Uncle Tom, and Uncle Tom had been really glad to be relieved of this duty, as he was thus free to leave the cabin all day, if duties in the deep woods were pressing. Camping tourists came to the cabin every day, and it was balm to David's idleness to give them camping instructions and to issue their permits.

That day, Uncle Tom turned up for lunch. "Come out for a five-minute walk with me, David," he said, after the two had eaten a hearty meal. "I want to show you my wishing rock."

"Didn't know you had one," said David, serious as Uncle Tom, himself. He could always be depended on, could David, to play up to nonsense.

"I found it this morning," said Uncle Tom, wishing he could really cheer up this fine young nephew of his, who never whimpered over his ill luck. "See, here it is."

They had walked to a ledge back of the cabin, and Uncle Tom stopped in front of a big boulder set apart. "Cracked right through the middle, you see. Best wishing rock in the world."

"So it is," said David, playing up. "How is it, now, that you wish? I can't just remember."

"There's only one way to wish on this wishing rock," said Uncle Tom. "Stick your nose in that crack, make your wish, and it's bound to come true."

David's nose was instantly in the crack. "This is what I've been looking for," he said, jumping to his feet again, and laughing as Uncle Tom had not heard him laugh in the whole fortnight since his coming. "Between this rock and that fat chipmunk that hangs around camp—well, you wait!"

"What'd you wish for?" asked Uncle Tom, idly.

"The chicken which lays the golden eggs," said David.

"Chicken? It was a goose."

"Mine's a chicken," said David firmly.

"Well, I'm off for the woods," said Uncle Tom, rejoicing inwardly at the awakened eagerness in David's voice. "Look out for the tourists, and read 'em the riot act about fires, before you give 'em permits. Hope there won't many of 'em trouble you."

"I hope they'll come by hundreds," said David so fervently that Uncle Tom stared.

"Lonely?" he ventured.

"Lonely? I should say not! I need 'em in my new business, that's all. May I use your tools, Uncle Tom, and some of that red and yellow paint out in the shed?"

"Use anything you like, but go easy. Your orders are to loaf," continued Uncle Tom. "What's up?"

"My wish is coming true. I feel it on the way," said David, and disappeared into the shed.

When Uncle Tom strode in for supper, David held out three dollars, and remarked: "Five parties here after permits."

"But, David, permits are free," said Uncle Tom, askance.

"Of course," agreed David. "I sold 'em my chickens."

"Is the boy mad?" thought Uncle Tom, following David, who was leading him in all haste to the shed.

"There's my chicken who lays the golden eggs," said David, pointing to the work-bench.

THE PASTOR SAYS

By John Andrew Holmes

As the garbage wagon moves down the street, refusing nothing, however unsavory, until it is full, then accepting nothing, however sweet, until it reaches the end of its journey, so does many a mind move down through life from youth to age.

"Well, I never!" said Uncle Tom. "Well, I never did!" "Yes, sir!" David couldn't talk fast enough. "That saucy chipmunk was scouring around after pine cones this morning, and, just to be sociable, I picked up one myself."

"Chipmunk, or cone?" asked Uncle Tom, chuckling.

"Cone," David rattled on, in too much of a hurry to joke. "And I just happened to take a good look at it, and you see, lengthwise, it does look like the body of a chicken with its feathers ruffled up, and it was easy enough to saw out legs and tail and head, and paint 'em and tack 'em on. Well, sir, when the first carload of tourists drove up, I had three chickens on the cabin porch, with their war paint drying. And those tourists couldn't buy 'em fast enough, wet paint and all. Paid me fifty cents apiece. I made three more, and if the next lot of campers didn't fall for 'em, too! Talk about caddyding! This is a gold mine compared to caddyding."

"But how you ever thought of it!" said Uncle Tom, admiring the ruffled chicken before him. "How did you?"

"Seems to me I've heard something about necessity and invention," said David, soberly. "Though of course your wishing rock really turned the trick."

On the fifteenth of September, David Martin, again the happiest boy in the world, started east, bound for Exton. His mother, Dr. Munro, and Uncle Tom were all at the train to see him off.

"Got your bank account with you, you young Croesus?" whispered Uncle Tom. "Don't you forget your flock of chickens will be waiting in the pines for you next summer!"

"Forget? I guess not," David whispered back. "They're going to see me through, those chickens. Funny, isn't it," he went on in an unusual burst of confidence, "how my best luck came when I thought I was down and out?"

"I guess," Uncle Tom had just time to whisper back before the train curved into sight, "I guess maybe we all get 'bout what we're looking for in this world. Remember this, my lad, that out of all the eyes that have looked at those pine trees, only yours saw the necessity chickens roosting in their branches."

(All rights reserved)

The Family Altar

By the Rev. John C. Gekeler

HELP FOR THE WEEK OF SEPT. 16-22

Practical Thought: God's love is everlasting.

Memory Hymn: "Jesus, My Shepherd, Let Me Share," New Reformed Church Hymnal 320.

Monday—Insincere Worship. Mal. 1:6-14.

An appeal is made to the peoples' sense of right. More respect is shown ordinarily to earthly parents than they were showing toward God. In view of God's undying love such conduct is nothing short of base ingratitude. We give God "shabby treatment" when we do not love Him supremely. Giving Him the left-overs of our energy and money is like sacrificing blind and lamp offerings, offering mouldy bread. Is He not worthy the very best that we have? A boy was given a gold piece as a gift. Immediately it was dropped into the Thank Offering box, with the explanation, "I want to give God some gold. I give Him so much copper; I think it would be nice to give Him gold."

Prayer: Forgive the ingratitude of our hearts, O God. Thou art worthy of receiving the very best that we can bring. Help us to honor Thee in all things. Amen.

Tuesday—Wicked Priests Warned.

Mal. 2:1-9.

"Like priest like people." God's ideal for His ministers—priests and prophets is an exalted one. "The law of truth was in his mouth. . . . The priest's lips should keep knowledge . . . for he is the messenger of the Lord of hosts." They speak for God. They mold and shape life. Their greatest condemnation comes from God. "Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi." The Apostle Paul knew something of the temptations that come to the minister to soften his message to the ears of the people. He charged Timothy to be faithful in preaching God's word. They may want something else, but his responsibility first of all is to God for Whom he speaks. Is there not an equal obligation resting upon the people to heed that message. Too often the adage is reversed to read, "Like people like priest."

Prayer: O God protect our preachers from the temptation to please. Give them clear visions of Thee. Help them to make us understand Thy will. Give us, we pray, listening ears and willing hearts that we may obey Thee. Help us to love and loyally support our pastors. For Thy name's sake. Amen.

Wednesday—Purification Promised.

Mal. 3:1-6.

The Golden Age is not of the past, but of the future. The better day the prophet saw was Messiah's. Jesus interpreted "my messenger" as fulfilled in John the Baptist. After about six months' preaching by John, Jesus appeared. Neither ancient prophet nor John clearly understood the character nor the mission of Jesus. Jesus is away and beyond anything men have dreamed. The human mind can never comprehend Him. "Who may abide the day of His coming?" However, faith may appropriate Him. By so doing we obtain the purification the prophet promised. But that we may obtain that purification, we must repent of our sin. Every impure thing must be put away.

Prayer: "We thank Thee, O God, for the coming of Jesus. In Him we find life. In Him our sin is taken away, and we are received back into Thy fellowship. May we never stray from our precious Saviour. Amen."

Thursday—The Blessings of Tithing.

Mal. 3:7-12.

With the call to return God couples a gracious promise. "Return unto me, and I will return unto you." One evidence of our return is the recognition of God and His Lordship over all of life and its substance. "The earth is the Lord's, and the fullness thereof." Tithing is one form of such recognition. It is part of the great lesson of Stewardship by which God seeks to develop within us a holy character. The prophet sees in the disobedience of the people a great cause of their poverty. Let them honor God by giving to Him the tithe, which is His, and see if they will not prosper. The withholding of the tithe reflects a state of heart. "Will a man rob God?" Does a lover quibble over a gift to his beloved? God blesses those who honor Him with their substance.

Prayer: Help us, dear Father, to be honest with Thee; to bring unto Thee that which is Thine of time and possessions and energy. True stewards would we be. Amen.

PEN PRICKS

By John Andrew Holmes

The steps of the throne of God are washed with the tears of mothers.

Friday—The End of the Wicked.

Mal. 4:1-6.

The end of the wicked is in dark contrast with that of the righteous. Their ways are different; how could their ends be the same? The Psalmist says of the righteous man that, being like a tree planted by the rivers of waters, his doings shall prosper. "The ungodly are not so; but are like the chaff which the wind driveth away." God's face is set against the wicked. Their very ways shall perish. The few glimpses into the future of the wicked afforded us are black, indeed. Banishment from the presence of God sums up their fate. On the other hand, the righteous shall dwell with God. The doom of the wicked has been announced as a preventive measure. The red signal of danger is for our protection. He who runs on unheeding and plunges into destruction has only himself to blame.

Prayer: Merciful Father, Thou art not pleased with the death of the wicked. Thou seekest to restrain us from the evil. Thou sendest Thy Son to redeem the fallen. Grant us Thy Spirit that we may give heed to the warnings against sin. Pardon our sin, in Jesus' name. Amen.

Saturday—A Warless World. Isa. 2:1-4.

The only sure preventative of war is love. Brothers have been known to be at enmity with each other, but it is abnormal for them to be so. Mutual love keeps them at peace. So in the wider relations of nations, love is the solvent which brings all differences to a happy solution. Peace pacts are helpful; but alone they can accomplish little. There must be a mind and a will set on peace. Jesus' birth was hailed as bringing peace among men of good will. Christianity must be lived, and be permitted to influence all of conduct. It must also color the thinking and the ideals of men. Practical good will can curb the selfishness out of which wars spring.

Prayer: Crystalize within us, dear Father, a hatred of all war. Implant a will that makes for peace. Unto that end may we strive to implant Thy will in the hearts of men. Amen.

Sunday—The Age of Peace. Isa. 11:1-9.

The Age of Peace will be characterized by constructive deeds, and by good will, and justice. We of the present day can scarcely picture it. We are so accustomed to selfishness; to the practice of ruthlessness, that the opposite seems both unreal and impractical. Gen. Smedley D. Butler spent 3 years in China with 5,000 marines. Their task was the protection of American lives and property. Not a single shot was fired. "At one time they were in a flood stricken community. They threw a bridge across a torrent. The bridge saved the town from starvation." They built a stretch of modern road that had an almost magical result. He came away with unusual marks of esteem and friendliness from the Chinese. Florida has been invaded by a foreign fruit pest. The State militia was called out to assist in combating it. There will be opportunities aplenty for the exercise of manly virtues in the Age of Peace. We need not fear that manhood will deteriorate.

Prayer: O Jesus, great Prince of Peace, hasten the day of Thy full reign. May we Thy servants zealously serve Thee, and find for Thee a welcome. Amen.

Attorney (to woman witness after cross-examination): "I hope I haven't troubled you with all these questions."

Witness: "Not at all; I have a small boy of six at home."

Sunday School Teacher: "Now, children, you must never do anything in private that you wouldn't do in public."

Sammy: "Hurrah! No more baths!"

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Seventeenth Sunday After Trinity,
September 22, 1929.

Malachi Foretells a New Day
Malachi 3:1-12

Golden Text: Behold I send my messenger, and he shall prepare the way before me. Malachi 3:1.

Lesson Outline: 1. Degeneration. 2. Regeneration.

This is the closing lesson of the third quarter, and our final study in the Old Testament series that has engaged our attention for half a year. Quite appropriately, therefore, we turn to Malachi, the last of the Old Testament books, for the parting message.

The series began with the great ministry of Isaiah and took us through the turbulent ages preceding the exile, when Judah was blindly treading the path that leads to destruction. Then we studied the exile, and, finally, the period of restoration and reconstruction. We have seen interesting characters in the stage of history, and we have reviewed stirring events. And the whole of it forms just one chapter of the history of God's eternal quest of man. That is the glory and, also, the tragedy of these ancient records. They are luminous with the infinite love of God, and they are stained with the endless folly of man. Man sins and suffers, and God, with unwearied patience, seeks and saves. That is the dominant chord running through the entire series.

That is also the message of Malachi. Nowhere, perhaps, can we find a darker picture of the sins of priests and people, than in this little book. Yet it is not a cry of despair. Fearless in its denunciation of sin, it is also faithful in its proclamation of mercy. "Return unto me, and I will return unto you, saith Jehovah of hosts." And at the very end of the book stands the glorious promise of "the Son of righteousness with healing in His wings," that shall arise to all that fear God's name.

I. Degeneration. The author of the Book of Malachi was contemporary with Nehemiah. Approximately, he belongs to the middle of the fifth century B. C. It was almost three centuries since the Babylonians had taken Samaria, and over a century and a quarter since Nebuchadnezzar had destroyed Jerusalem. Full seventy-five years before the time of Malachi, Cyrus had permitted the exiles to return to their homeland. And now Nehemiah was in their midst, with lavish gifts, working and praying mightily for a new Jerusalem.

We should expect this era, then, to abound in penitence and genuine piety. This remnant of Judah had come out of great affliction. They had suffered grievously for their sins, but their penitent prayers had been answered. God had restored them to the land of their fathers. We had given them yet another chance to inherit the promise and the blessing of Abraham. So, naturally, we look for a people whose spiritual life has been deepened and enriched, and whose moral life has been cleansed and quickened. But we look in vain. Malachi's picture of his times is one of utter degeneracy. Let us note some of the conditions within the Jewish community as Malachi saw them.

Take the priests first, the spiritual leaders and guardians of the people. The prophet

portrays them with bold and simple strokes of his pen (1:6; 2:9). They are lazy, indifferent, and insincere. They still go through the routine notions of the sacred ritual, but they have no faith in its efficacy. They say, "Behold, what a weariness it is." Thus there was neither instruction nor inspiration in the sanctuary. And Malachi does not mince his words in arraigning these hireling priests. Even among the Gentiles, he affirms, God's name is great, while His chosen ministers profane and despise it. "If ye will not hear, and if ye will not lay it to heart, to give glory unto My name, saith the Lord of hosts, then I will send the curse upon you, and I will curse your blessings."

Like priests like people. The laity was a faithful copy of the clergy. Rulers and beggars, high and low, all were equally guilty. The prophet accuses the people of indifference towards the temple, and of neglect of the outward forms and observances of religion. "Ye have turned aside from Mine ordinances and have not kept them." "In tithes and offerings ye have robbed Me." Many brought no offerings at all, while others came with meagre gifts, with animals that were lame and sick. Thus the people cheated and defrauded Jehovah. So paltry were the offerings that the worship of the temple was in danger of being abandoned for lack of financial support.

And vital religion fared no better than did ceremonial worship. It never does. Men who forsake the courts of the Lord will also forget His statutes. So, at least, it was in Malachi's time. The life of the people was full of iniquity. The strong oppressed and exploited the weak. Immorality and superstition abounded in all classes. Intermarriage with foreign women was common.

That is the dark picture Malachi draws of the men and morals of his day. Insincere priests starve the souls of a famished people by withholding instruction and inspiration. Irreligious people starve mercenary priests by stinting their tithes and offerings. And both priests and people offend God by their neglect of worship, and by their wicked lives.

There is one added touch to complete the gloom. Men have grown doubtful regarding the love of God and the worth of religion. They ask questions that betray their cynical skepticism. "Wherein hast thou loved us?" "Where is the God of judgment?" For the first time defiant cynicism and skepticism find open utterance in Judah. They expressed the mood of men who had lost faith in the moral order of the universe. They questioned the moral purpose of God. They doubted His power to deal justly with men and nations. The impious flourish, they said, and the righteous perish. Hence, what is the use of serving God? What profit is there in religion?

Now there were very definite and concrete historical reasons for this spiritual dearth and death in the Jewish community at this time. It is neither accurate nor adequate to charge it all to the innate and desperate wickedness of man. Rather, it was caused, in large measure, by the difficulties and disappointments that beset the remnant who were trying to rebuild the city and to re-establish the nations. Foes hindered them, and famine destroyed them. Vast hopes and radiant prophecies had sustained these Jewish pilgrims in their heroic enterprise. But the fulfillment of their hopes was long delayed, and history seemed

to contradict and confound prophecy. No wonder, then, that some of them began to question whether it were not better, after all, to become like the heathen among whom they dwelt.

Viewed from this angle, our lesson has special significance for us. In detail, Malachi's picture does not fit us. History never repeats itself literally and exactly. But the past does mirror and reflect the present. Thus, we, too, are living in an age of disillusionment and frustration. Coming out of the fiery furnace of a great affliction, like Malachi's people, we nourished vast hopes and proclaimed noble prophecies. A warless world and a brotherhood of all the nations was to be the glorious result of the war. But our hopes have not been fulfilled. What has been the effect of this frustration upon our life? How has it affected religion and morality, faith and hope? Has it made men cynical and skeptical? Has it made men more or less religious?

II. Regeneration. Those ancient Hebrew prophets were plain spoken men. Without varnish or veneer, they presented the facts as they existed. Through all sophistry and subterfuge they went straight to the heart and core of things. Thus Malachi's diagnosis of the malady of his people makes you feel that the patient certainly is sick unto death. But the prophets never stop with the diagnosis. They are healers and helpers, and not mere critics. They pass from the malady to the remedy.

So it is with Malachi. Darkness broods over the land, but the prophet sees light. The people are dying of sin, but he has a remedy. And his prescription is plain and simple: Return unto me! Malachi sees the tap root of all their manifold troubles and ailments. It is their disregard of God. They have forgotten and forsaken their great ally. And the only possible cure of all their ills is to return to Jehovah, to trust and obey Him.

We know no other cure for the ills and hurts of our time. To return to God, to seek first His Kingdom, to make Him the Lord and Master of every phase and sphere of our life—that alone will help and heal the modern world.

In this connection three things in our lesson deserve our consideration. First, Malachi's strong emphasis on the formal side of religion. Mine ordinances, and tithes and offerings! The modern parallel would be Church-going and the support of the Church. The prophet considers this a vital and essential part of a man's religion. Is he right? Again, the prophet frames a terrible indictment of the clergy of his day. Can such things truthfully be said of our ministry? Finally, Malachi predicts that prosperity will follow genuine piety. "Bring the whole tithe into the storehouse, and I will pour you out a blessing that there shall not be room enough to receive it." Is godliness profitable for all things, including even material blessings?

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Sept. 22—Our Part in Making a Better World. Matt. 6:10; 28:19, 20.

There are two existing views with regard to our part in making a better world. There is a group of theologians in Europe today, that have also quite a following in America, who insist that we ourselves can do almost nothing in making the world better. We are sinners and all our best efforts are sinful at best and we can as little make the world better as we can pull ourselves up by our own boot straps. The world can be made better only through the Gospel and that is wholly the work of God. He must make the world better and the most we can do is to stand on the sidelines and watch God do His work and work out His will. We are mere spectators, not partners in world betterment. We

accept God's plan and purpose and allow Him to work it out according to His own good pleasure.

The other view is almost the opposite extreme. It insists that men can make the world better, that men can use the moral and spiritual forces in the universe and by the application of these principles can improve human society. This view is sometimes called Moral Reform or Social Service. It has given rise to many organizations. In Philadelphia alone there are 2,400 welfare organizations outside of the Church of Christ. In New York the list of similar organizations fills a volume of 400 pages. All of these societies and agencies are intended to make the world better. The Church itself in many quarters is regarded principally as a reform institution. It is an ethical society. The sermons preached and the program followed have the uplift of society chiefly in mind. Millions of dollars are spent annually in the Church and outside of it in the effort to make the world better.

Now the truth here, as in so many instances, lies somewhere between these two opposite extremes. Certainly God alone can make the world better, but God cannot do it alone. God works through human agencies and everywhere the best results are achieved when God and man work together. God makes a rose; He alone can make a rose, but He uses Luther Burbank to perfect a rose. God makes electricity; He alone can make it, but He uses Thomas Edison to put electricity to use in lighting our homes and driving our machinery. God needs man to apply His power to practical purposes. So God uses man to preach His gospel and to make effective His life and spirit in the world. By himself man cannot make the world better, but God and man together can. We are partners with God, fellow-workers with Him. Of ourselves we can do little or nothing, but "we can do all things through Christ who strengtheneth us."

There are, however, certain mistaken notions as to how we can help to make the world better. There are those who insist on legislation. They think all they need to do is to pass certain laws, lay down rules and regulations and we shall have a different world. But the world can never be made better by legislation. We have at present so many laws that we scarcely know what to do with them. We are long on laws and short on the observance of the same. The Apostle Paul discusses this subject rather fully in Romans and in Galatians, and he had very little confidence in the saving power of the law. There are others who insist on education. They think that sin is largely a matter of ignorance on the part of people. If we knew all we should not sin at all. But the world is not made better by education merely. Character is not produced by the intellect but by the will and by the emotions. The worst people in the world are sometimes the most highly educated. Our schools and colleges exert a mighty influence in the line of culture, but culture and character are not identical terms. We need education plus. Then there are those who insist on force. They want to make the world better by resorting to arms. They marshal great armies on the field of battle, they manufacture great munitions of warfare and strew the earth with slain men. By force they want "to make the world safe for democracy and democracy safe for the world," but of all men these are the most foolish and their method the most futile. "Not by might, nor by power," saith the Lord. No war has ever settled any moral issue permanently and satisfactorily. The world is not made better by brothers killing each other.

There is a large group of persons today who imagine that they can make the world better by talking about it. Consequently they call conferences and conventions, appoint committees, and pass resolutions, and

Religious Education

The Teachers College of Temple University, through its Department of Religious Education, offers a four-year Course leading to the degree of B.S. in Ed. It is the purpose of this Course to prepare worthy Candidates for responsible positions in the field of Religious Education. Fall semester begins September 25th.

TEMPLE UNIVERSITY

Broad Street at Montgomery Ave., Phila., Pa.

*For information
regarding this Course
apply to Teachers
College, Dept. G*

Theology

The School of Theology offers full courses leading to the Th.B. degree, also courses designed for those preparing for the Ministry, for Ministers' assistants, Missionaries and Bible School Teachers. Also for business men and women interested in the study of the Bible.

*For information
Regarding this Course
apply to Dept. G*

they think the thing is done. But there is nothing cheaper in the world than talk. We are all the time discussing how a thing can be done. We constantly seek methods in this age of machinery. We set up perfect organizations, construct wheels within wheels but we never seem to make much progress. Some are still asking whether the world is getting better or worse. Surely we as the followers of Christ have not exhausted our resources in making a better world. Of course, sometimes we are altogether too impatient and too pessimistic. We want to see results over night. We want a new world order to come in with tomorrow's sun. Some years ago the Student Volunteer Movement had adopted the slogan, "The World in this generation for Christ." We now know that was altogether too large an order, too ambitious an undertaking. This generation cannot do everything and we should be willing to leave something for succeeding generations to do. We must do our part, but we need not do everything for every age. Others must work out their own salvation with fear and trembling, just as we have been doing for ourselves.

But there are some very definite things which we can do to make a better world. The world is made up of individuals like you and me. Of course, it is at the same time also a great human society, with a spirit all its own, but we must never lose sight of the individual. The world is only as good as the sum total of the units which comprise it. Therefore, if we would want to make a better world we ourselves will have to be better men and women. We cannot make a good world out of bad people. The thing of first importance then is that we become better than we are. Now how can we do this? Can we lift ourselves up? Can we by taking thought add one cubit to our spiritual stature? We become better just in the degree in which we become like Christ. And how can we become Christlike? By faith in Him, by fellowship with His, by seeking to reproduce Him in our lives. The disciples were

with Him, they hung on His words, they trusted Him and did His will, and they became like Him, and the people took knowledge that they had been with Jesus. Then Christlike individuals will band themselves together in a fellowship, known as the Church and in a social order where the principles of Jesus will be practiced, in business, in politics, in play and in all the relationships of life.

Then we shall have a new world; heaven shall have begun on earth. The spirit of Christ shall be felt everywhere, sin and sorrow shall be no more and the Kingdom of the world shall have become the Kingdom of our God.

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor
416 Schaff Building, Phila., Pa.

NOTICE. The annual meeting of the Woman's Missionary Society of Potomac Synod will convene Sept. 24, 25, 26 in Zion's Church, York, Pa., Rev. J. K. McKee, D.D., pastor. All delegates who desire entertainment will please communicate with Mrs. Winfield S. Becker, 513 W. King street, York, Pa. All credentials are to be in the hands of Mrs. I. A. Raubenold, 223 N. Hartley street, York, Pa., no later than Sept. 18th.

"The New Philippines," which is the teachers' guide for the Intermediate Foreign Book, "Seven Thousand Emeralds," is promised for "some time in the fall." Exact date of publication very uncertain. Those who have ordered it will please be governed accordingly. It will be sent to you as soon as it arrives from the publisher.

5% Serial Coupon Bonds

Sold By

**The Board of Home
Missions**

Authorized By

General Synod

Total Issue \$500,000.00

\$325,000.00 Sold

A Safe Investment

For Further Information Write

Rev. Wm. F. DeLong, D.D.,

Field Secretary

Schaff Building, 1505 Race St.

Philadelphia, Penna.

One of our patrons writes: "We had so much better meetings and attendance last year when we used the Program Packet (W. M. S., 75c) that we feel we cannot get along without it now. So kindly send the packet and two dozen Program Topics for the monthly meetings." Those kind words are much appreciated.

It has been a pleasure for the executive secretary to edit this column for the past month in the absence of Miss Hinkle, who has been recuperating at Bailey Island, Me., and in New Jersey. By the time these lines are read Miss Hinkle will have returned to her office, in better health, we trust.

Classical institutes are being arranged in practically all of the Classes. Some will be held as early as Oct. 2nd. Mrs. Howard Omwake writes from her summer camp: "Please see that the literature for the fall institute is at my home Sept. 23rd. I want to dig right in and become familiar with it." We wish many other secretaries would do likewise.

Beginning with today (Sept. 3rd), Miss Sara Jo Schilling is in charge of the Cleveland Depository. We welcome her into our work and hope she will find her new relationships most pleasant.

Sept. 23, 24 and 25 are the dates for the Philadelphia Interdenominational School of Missions. For further information write to The Federation of Churches, 1505 Race street, Philadelphia, Pa. A splendid corps of teachers is listed on the program.

"From Jerusalem to Jerusalem," by Helen Barrett Montgomery, is the appropriate title of the foreign mission study book which the women will study beginning with October. To quote the author, "It is an attempt to show in a brief survey the expansion of the Christian Church throughout the centuries. The Jerusalem conference has awakened a wide interest in the missionary movement, but this fact has made apparent the lack of background, necessary to a right understanding of missionary effort in our day." Such a bird's-eye view as Mrs. Montgomery here gives

has long been needed and has packed the 225 pages with correlated facts. The book is published in paper edition at 50c; cloth, 75c. "How to Use" is priced 15c. This is also a book on the Reading Course and anyone who reads it will receive two units toward the diploma.

BETHANY ORPHANS' HOME

Rev. C. H. Kehm, Superintendent

Another anniversary is past and written in the history of another year of Bethany. The anniversary day was all that one could expect in every respect. After the storm on the Tuesday previous to the "big day," the atmosphere cleared and, even though the weather in the morning was somewhat threatening, it cleared nicely and we enjoyed a fine day as far as the weather was concerned.

The attendance was up to the standard. A fair estimation of the number would be between twelve and fifteen thousand, and, by the use of amplifiers, the vast throng of people was able to hear the exercises.

Not many may realize the time and effort it takes to prepare the children for their part of the day's program, but we feel amply repaid for our efforts when the participants render their parts as beautifully and correctly as the children did this year. We had a splendid program and everyone seemed to enjoy it.

The proceeds of the day were considerably higher than last year, for which we are very thankful.

The only thing that marred the day's pleasure was the presence of several undesirable guests, but it took only a very short time after they were discovered to have them sent to the Berks County Jail.

To the many friends who helped us celebrate the 66th anniversary and to the workers who toiled in the heat of the day—to one and all—we say, "Thank you."

FRANKLIN AND MARSHALL NOTES

(Continued from Page 2)

Colgate University, will take the place of Thomas L. Downs as instructor in Mathematics; Carl Hartzell, the position left

vacant by the resignation of Richard L. Stallings, as instructor in French, while Harry A. Altenderfer will be instructor in Chemistry; Mortimer V. Marshall, Ed.D. (Harvard), professor of Education, and Wesley Gadd, B.S. in Econ. (U. of P.), instructor in Business Administration.

The Fackenthal Laboratories are rapidly nearing completion at a cost of \$250,000. These laboratories, splendidly equipped with the latest apparatus, are the gift of B. F. Fackenthal, Jr., Sc.D., president of the Board of Trustees. Arrangements are being made to dedicate this building about the first of November.

Improvements have been made in the various buildings to the amount of nearly \$20,000 including the paintings of the halls in Old Main, the Literary Society Buildings, and the thorough renovation of the Science Building. This included the division of former chemistry and biology laboratories into classrooms and the provision of three offices for the dean and his staff. The entrance to the College has been widened to make a more convenient and attractive approach.

Previous to the opening of College a group of fifty freshman will camp for the week-end, Sept. 14-15, at the Kiwanis Camp near Lancaster, where under the guidance of the "Y" Committee, headed by Paul M. Limbert, Ph.D., professor of Religious Education, and H. J. Budd, student secretary, they will become acquainted with each other, the traditions and spirit of the College.

The first Alumni Home Coming Day is planned to be held the week-end of Oct. 18-19, when F. and M. will play its ancient rival, Ursinus, in football. The seventy-fifth anniversary of the institution of the Zeta Chapter Phi Kappa Sigma Fraternity will be celebrated at this time, and it is hoped that two new fraternity houses may be dedicated then, those of the Chi Phi and Lambda Chi Alpha; the former has just been completed on the campus and the latter is nearing completion on College Avenue across from Hensel Hall. A smoker and possibly a Green Room Club play will add to the festivities of this alumni event.

—Robert J. Pilgram, Secretary.

NEWS OF THE WEEK

Mrs. Henry W. Elson

An agreement has been reached between the British and the other creditor powers at the Hague Conference whereby Mr. Snowden receives more than 80 per cent satisfaction as compared with the 60 per cent involved in the offer he previously rejected. Thus England will get \$9,600,000 additional which Mr. Snowden demanded from German reparations.

Lieutenant Bolster left the airship Los Angeles in the air and went aboard a plane. The stunt was accomplished over the Cleveland Airport while 100,000 persons watched. This is the first time in the history of human flight that a passenger left an airship and went aboard a plane.

Mrs. Charles A. Lindbergh has received her license as a student pilot from the aeronautics branch of the Department of Commerce.

Frank B. Kellogg, former Ambassador at the Court of St. James and Secretary of State under the Coolidge administration, celebrated the first anniversary of the signing of the Kellogg-Briand peace pact in Paris in a special broadcast Aug. 27 from Minneapolis.

Warren Packard, heir to the Packard motor millions, was killed in an airplane crash near Grosse Isle, Mich., Aug. 26. Three years ago he inherited the twin fortunes of his father and uncle, founders of

the Packard Motor Car Company.

According to a report the Prince of Wales has developed into a first class airplane pilot as a result of secret lessons at an airdrome near London.

The Graf Zeppelin ended her 21-day world trip at Lakehurst, N. J., Aug. 29. Her 16 passengers and her crew of 33 had completed the fastest voyage ever made around the world by any group of travelers. The commander, Dr. Eckener, will remain in the United States 2 weeks on business, and Captain Ernest A. Lehmann piloted airship to its home port—Friedrichshafen, Germany. It left Lakehurst Aug. 31. President Hoover received Dr. Eckener at the White House Aug. 29, the latter flew to Washington in an airplane to receive the approbation of the President.

According to a report, Premier MacDonald will arrive in the United States on his goodwill pilgrimage on Oct. 4. The Premier will be accompanied by his daughter Isabel, and will return to England Oct. 12.

The Arabs made an attack on the ancient city of Safed Aug. 29, killing 22 Jews, wounding scores and burning the whole town except the government buildings. Fighting proceeded for 8 hours before British troops arrived from Tiberias.

Seventy-two persons died and 40 were

saved as coastwise steamship San Juan plunged to the bottom of the Pacific Aug. 30 after a midnight collision with the Standard Oil tanker near San Francisco.

There is a strong possibility that Postmaster General Brown will find it necessary to recommend to the regular session of Congress in December an increase in the first-class mail rate. The department is threatened with a deficit of more than \$100,000,000 this year.

June 30, 1930, is the date set on which all occupying troops should be out of the Rhineland. The troops start out Sept. 15. The Reich will pay half of the outlay and will meet full bill for the moving of the soldiers out.

Lady Mary Heath, who was preparing to enter one of the women's contests in the national air races in Cleveland, crashed in her plane through a factory roof and was severely injured.

According to the latest reports to the State Department, there are nearly 2,000 American Jews in Palestine exposed to the dangers of a Moslem uprising.

Weather officials of Great Britain, France, Germany and the United States will assemble shortly at Copenhagen, Denmark, to complete arrangements for an international exchange of weather information. So far as it is scientifically possible to do so, the meteorologists of these contracting countries propose to make the North Atlantic Ocean safe for aerial navigation.

Under the chairmanship of Dr. S. Parkes Cadman, of New York, a conference of philanthropic leaders of the United States and Europe met at Geneva and voted to designate Dec. 8 as "International Golden Rule Sunday." On that day contributions will be received for destitute and starving children in the Far East. Heretofore, funds received have been employed for relief of orphans in the Near East.

Nathan Strauss, philanthropist, has made the second \$25,000 donation to the Palestine fund for emergency relief. Many other gifts from different sources have been received at the headquarters in New York City.

Thomas A. Edison, world-famous inventor, has been confined to his bed for ten days with pneumonia but is now recovering. Mr. Edison's recent activity in his scholarship contest is believed to have overtaxed his strength. He is now in his 82nd year.

Forty-nine children, of whom 11 are in hospitals, have been stricken with typhoid at Camp Tabor, near Lake Como, Lake-wood, Pa. It is supposed the disease was contracted by a typhoid "carrier" at the camp—one of the cooks.

Former President Coolidge, who has contributed to several magazine articles dealing with his life, has received nearly \$100,000 for his literary work since March 4. The same source reports that Mrs. Coolidge is also well paid for her articles.

Philip Snowden, Chancellor of the Exchequer and acting Prime Minister in the absence of Premier MacDonald, who is in Geneva, received an enthusiastic welcome home from his success at The Hague.

President Emilio Portes Gil opened the 33rd Mexican Congress Sept. 1 by reading his customary message, in which he said: "Our lower classes must be educated. The drink evil must be fought."

The Turkish Government is threatening to seize the Jewish synagogue in Constantinople because of refusal to pay a \$15,000 fine imposed on it for non-payment of the donations tax as prescribed by law. The Grand Rabbi of the synagogue says the donations were used for charitable purposes.

The Assembly of the League of Nations convened Sept. 2 at Geneva. This is the 10th meeting of the World Parliament. It is to be the biggest and most important assembly ever held. Dr. Guerrero, of Salvador, has been elected president.

President Hoover has decided to initiate

a move looking to the education of the mountain children living in the sparsely settled regions surrounding his fishing camp near Madison, Va.

British troops surprised and captured 1,000 Arabs concentrated for an attack on Hibbin between Tiberias and Nazareth. It is believed the raiders had crossed from Syria. The Moslems attacked the Greek Orthodox Christian community near Beisan. Many are reported killed and wounded.

W. E. Brock, Chattanooga candy manufacturer, has been appointed to the seat in the United States Senate left vacant by the death of Senator Lawrence D. Tyson, of Tennessee.

Franco-Polish alliance has been ratified by delegates at Warsaw, Sept. 2.

With the rapid increase of automobiles on its roads, France is beginning to face an accident problem approaching that of the United States.

OBITUARY

THE REV. ISAAC M. SCHAEFFER, D.D.

The Rev. Isaac M. Schaeffer, D.D., pastor of Zion's Church, Ashland, Pa., for over 37 years, died in a Los Angeles, Calif.,

Rally Day Invitation Cut-Outs

NOVELTY INVITATIONS

Each is a cut-out printed in full colors on heavy white stock and has a most appropriate verse relating to Rally Day. Space has been provided for filling in the date and also signature of teacher or superintendent. To be sent through the mail without envelopes.



No. 647

No. 647. A picturesque church in a beautiful setting with children of all ages approaching the door. Can be used as a general invitation. Price, \$1.50 per hundred.



No. 648

No. 648. An acorn artistically colored which when opened up shows a pleasing design of Boys and Girls. Price, \$1.50 per hundred.

DOUBLE POSTCARD INVITATION CUT-OUTS



"Airport"

THE RALLY DAY "AIRPORT" INVITATION CUT-OUT

Double Post Card, designed to secure a Maximum Attendance. A modernized novelty winning the immediate interest of the receiver, whatever his age.

"Your Ticket to the Rally Day Take-off" is strikingly displayed on the outside.

The hump on the interrogation point folds in, offering a surprise feature when the invitation is sprung open. Inside a multitude is interestingly pictured, in which are boys, girls, young people and adults who have come

"To visit our Sunday School Airport, Come for a glorious flight."

Also, in the picture, a fleet of circling airplanes and an impressive dirigible announce the "Trip to Bible Land." The hangar is in prominence.

Price, \$1.50 per hundred; \$15.00 per thousand.



"Golden Gates"

On Your First Post Vacation Sunday—Attendance of Members Assured

"GOLDEN GATES OF PRAYER" INVITATION WILL DO IT!

For Churches and Sunday Schools

A double post card which folds over, being secured by a tuck.

Price, \$1.50 per hundred; \$15.00 per thousand.

An exquisitely beautiful design suggesting the gates beautiful through which the House of God is entered. Opening this folder Hoffman's face of The Christ is seen and under it the invitation prepared by Amos R. Wells:

"Through the Golden Gates of Prayer, To the church and Sunday School! You will find the Saviour there, You will know His blessed rule. Enter through the Golden Gates, Man and woman, girl and boy! You will find a welcome waits, And the light of lasting joy."

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH IN THE UNITED STATES

Schaff Building, 1505 Race Street

Philadelphia, Penna.

EDUCATIONAL COLUMN

Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

This is the oldest of the educational institutions of the Reformed Church. It is conducted by the three (English) Eastern Synods. The Professors, members of the Board of Visitors and members of the Board of Trustees are elected by the Synods. It provides a course of three years. It has a faculty of eight Professors and Instructors. It also offers a post-graduate course of two years, leading to the degree of Bachelor of Divinity. Tuition is free.

For catalogue or information address the President,

REV. GEO. W. RICHARDS, D. D., LL. D.,
Lancaster, Pa.

Franklin and Marshall College

Lancaster, Pa.

Offers Liberal Courses in The Arts and Sciences

Campus of fifty-four acres with seventeen buildings, including thoroughly equipped Dormitories, Auditorium, Science Building, Library, Observatory, Gymnasium and Complete Athletic Field.

A college whose educational policy rests on a sound cultural basis and is developed in broad sympathy with the needs of the present day.

For Catalogue address:

HENRY H. APPLE, D. D., LL. D.,
President.

URSINUS COLLEGE

GEORGE L. OMWAKE, LL.D., *President*

Attendance limited to 500 students—300 men and 200 women. Candidates seeking admission for the coming academic year should apply at once.

For new Catalogue, "Student Life at Ursinus," Application Card, and other information, address

FRANKLIN IRVIN SHEEDER, JR.,
Assistant to the President
Collegeville, Pennsylvania

The Mercersburg Academy

Thorough instruction; college preparatory work being especially successful. Personal interest is taken in each boy, the aim being to inspire in every pupil the lofty ideals of thorough scholarship, broad attainments, sound judgment and Christian manliness. For catalogue and further information, address

BOYD EDWARDS, D. D., S. T. D.
Headmaster, Mercersburg, Pa.

Hood College

For Young Women

FREDERICK, MARYLAND

A fully accredited member of the American Association of University Women. Standard courses: A. B., B. S. in Home Economics, and B. M. in Music. Practical courses in Education, English Speech and Art. Ten buildings fully equipped for thorough work and modern housing. Suburban site of 125 acres. Our own garden and dairy. For catalog and book of views, apply

JOSEPH H. APPLE, LL.D., *President*

hospital on July 22. He was taken ill at the home of his brother, and after medical aid was summoned, his illness was diagnosed as appendicitis. After the operation Dr. Schaeffer rallied, but during the last week sank gradually until he lapsed into unconsciousness. Dr. Schaeffer, with his wife and son, Harold, had left Ashland by auto on July 2 for Los Angeles, there to visit his brothers, whom he had not seen for some years. Deep sorrow was occasioned when the news of his serious illness became known to his many friends, and still more profound were the sentiments aroused by the news of his death.

He was born near Lyons Station, Berks County, Pa., the son of Daniel B. and Lydia (Merkel) Schaeffer, on May 31, 1867. His early education was secured in the public schools, while he prepared for college at Kutztown Normal School. He entered Franklin and Marshall College as a sophomore in 1886, and graduated with second honors 3 years later. In 1892 he was graduated from the Theological Seminary, Lancaster, and it was on June 19 of that year that he took active charge of Zion's Church, Ashland, having supplied the pulpit while a student. Four generations of the Schaeffer family have been represented in Berks and Schuylkill Counties. The founder of the family in America, George Schaeffer, was a native of Rotterdam, Germany, and came to this country in 1759. This earliest ancestor of Dr. Schaeffer served as a lieutenant in the Continental Army during the Revolutionary War; fought in the battles of Trenton and Princeton, and was present with the forces of Washington when they crossed the Delaware on Christmas night of 1776.

Dr. Schaeffer was only the second pastor in the history of Zion's Church, the first being the sainted Rev. Rudolph Duenger, D.D. The first two buildings were erected under the leadership of Dr. Duenger. The last building was later enlarged and improved until replaced in 1902, under the pastorate of Dr. Schaeffer, by the present edifice. The distinction of having had only two pastors during its entire history of 71 years causes Zion's Church to stand out not only among the Protestant Churches of Ashland, but of this particular part of the state.

Dr. Schaeffer served as president of the East Susquehanna Classis during 1898, 1903 and 1908, and in 1926 he was honored by being elected president of the Eastern Synod. He was actively identified with Locust Mountain Lodge 538, Independent Order of Odd Fellows; the Ashland Boys' Association, and was one of the organizers of the Ashland Ministerial Association, being one of the most active men in its ranks. Dr. Schaeffer, 62 years old, was Ashland's oldest pastor in point of service. While other Protestant ministers came and went, Dr. Schaeffer remained, and this fact alone served to place him apart from his fellow-clergymen, and he was known to every man, woman and child in the town. "The Ashland Daily News" says of Dr. Schaeffer: "The title, 'Dean of Ashland Ministers,' was one rightfully his, not merely because of the years he served in Ashland, but also because of the strong traits which stamped him as a persuasive leader in any circle. Is it any wonder that observers should marvel at the manner in which Dr. Schaeffer held the love and respect of his constantly growing congregation, one of the largest in Ashland, year in and year out? The explanation lies within the character of the man. He was a faithful disciple of the religion of Christ. His ideals placed him always a few steps ahead of what is possible in human attainment. Yet this fact did not set him apart from his fellows. He was on a par with everyone. In late years his physique, the snowy white hair, the steady, always assured demeanor lent to the man those characteristics which unobtrusively an-

EDUCATIONAL COLUMN

Cedar Crest College of The Reformed Church

ALLENTOWN, PENNA.

WILLIAM F. CURTIS, Litt. D.

President

A. B. and B. S. Degrees

Religious Education and Social Service especially commended by our Church leaders. Exceptional Opportunities for Permanent Investments. Confer with the President or his Field Associate, Rev. George W. Spotts, Telford, Pa.

Franklin and Marshall Academy

Lancaster

Pennsylvania

A College Preparatory School for Boys

Entered more than 1000 boys to some 70 colleges in the last 28 years. Fine school home, thorough work and helpful supervision. Moderate cost.

Send for illustrated catalogue.

EDWIN M. HARTMAN, A. M. Pd.D.,
Principal

Catawba College

Salisbury, N. C.

Accommodations and Facilities all
First Class

Very Reasonable Rates

Write for catalogue and view book.

MISS W. AUGUSTA LANTZ,
Registrar.

nounced to everyone that here was a man consecrated not only to the service of Almighty God, but also to the service of his fellowmen. In the 37 years of his service he has left an impression which the hand of death is impotent to efface. In the spotless memory which he leaves on his departure he will live on and on. This man, rejoicing with the happy, comforting the suffering, administering, the last rites in the hour of death, touched the most intimate moments in the lives of many. And in the indescribable things of the spirit is his reward."

During his ministry, Dr. Schaeffer baptized 1,588; confirmed 1,327; married 427 couples, and officiated at 851 funerals.

Dr. Schaeffer was married on Sept. 27, 1893, to Margaret E. Berstler, of Lancaster County, who survives with two children, Marion Naomi, wife of Walter Eltringham, residing at Patton, Pa., and Harold Daniel, a graduate of F. and M. College, who resides at home, and is a teacher in the Mt. Carmel High School.

So great was the outpouring of friends at the services held on Thursday, Aug. 1, that the M. E. Church as well as Zion's Reformed was utilized, by means of microphones and amplifiers. The following ministers attended the funeral at Ashland: Revs. C. B. Schneder, D.D.; C. P. Wehr, D.D.; James E. Beam, E. Roy Corman, E. S. Noll, D.D.; H. J. Naftzinger, C. D. Lerch, A. Levan Zechman, Albert Gonser, Wm. H. Dietrich, W. M. Hoover, Alvin F. Dietz, Adam E. Schellhase, E. B. Messner, L. M. Fetterolf, F. H. Moyer, George B.

Smith, D.D.; C. E. Schaeffer, D.D.; C. E. Creitz, D.D.; Jesse M. Mengel, Paul S. Leinbach, D.D.; John C. Brumbach, Russel D. Custer and Martin W. Schweitzer, Ph.D. Ministers of other denominations included: Revs. Isaac J. Pugh, Isaac Davis, J. W. Glover, C. S. Heim, Edgar P. Xander, C. E. Rudy and Ernest Hansel.

At the service in the home the invocation was made and the scripture read by Rev. James E. Beam, and prayer was offered by Rev. Charles D. Lerch. At the Church service, the funeral march was played by Mrs. A. Rudolph Keim, the scripture was read by Rev. C. P. Wehr, D.D., with responses by the other ministers, the 90th Psalm was read by Rev. Albert Gonser, the prayer was offered by Rev. Paul S. Leinbach, D.D.; the sermon was preached by Rev. C. B. Schneder, D.D., and addresses were made by Rev. C. E. Schaeffer, D.D., representing the Theological Seminary class of 1892, and by Rev. Isaac J. Pugh, representing the Ashland Ministerial Association. Rev. Alvin F. Dietz made the invocation and read the scripture at the grave in the beautiful Fountain Springs Cemetery, and the committal service was in charge of Rev. C. B. Schneder, D.D. A male chorus sang several appropriate selections.

A fellow-minister of his Classis writes: "Truly a good man has fallen on sleep; yes, a tower of strength for righteousness and the highest interests of the Kingdom of God. Beyond doubt, he was one of the most lovable characters that ever entered the ministerial ranks." This is a high tribute, but those who knew Dr. Schaeffer best will agree with this estimate. Few men have been so utterly consecrated to their high task, and he did his work with a nobility of spirit and steadfastness of purpose which were an inspiration to his brethren. He began his ministry with the faith that he had no right to expect interest in the work of the Church or continued loyalty to her interests from people who were uninformed. He therefore set him-

self to the task of visiting his people regularly and of counselling with them on the affairs of the Kingdom. He also determined to place the Church paper in every family of his parish, if possible. Every year he sent in a larger list of subscribers to the "Messenger" and for years has had the distinction of placing the largest number of "Messenger" readers of any pastor in the denomination. His willingness to give constant personal attention to this was emblematic of the fidelity of his nature. It was natural that the Centennial Number of this journal should carry on its cover page a picture of Dr. Schaeffer holding up the "Messenger" in his pulpit, and that it should contain an article from his eloquent pen, entitled "My Assistant Pastor." (This well merits repetition and will be reprinted in next week's issue.) As a result of such intensive seed-sowing, it is small wonder that Zion's congregation, Ashland, in spite of devastating industrial depressions in the coal regions, was always found in the forefront in the larger movements of the Reformed Church, and her pastor was regarded everywhere as a genuine leader of his people. We may well thank God for the character and spirit of this beloved friend. The work of Isaac M. Schaeffer in the upbuilding of our Zion can never be forgotten; the influence of his beautiful and unselfish life will abide; he stuck to his job in a comparatively small community through more than a generation of multiplied activities, and he made the potency of his ministerial genius a living reality throughout the length and breadth of our Church. The pastors of the Church learned to look to him as an example, and did not find him wanting. Their hearts go out in sympathy to the bereaved family and congregation and community which have experienced the loss of his rewarding comradeship in the great concerns of Christ's Church. But we and they are comforted by the thought that

"When a good man dies,
For years beyond our ken
The light he leaves behind him lies
Upon the paths of men."

MRS. LINDA M. ALLEN

Mrs. Linda Marguerite Allen departed this life Aug. 25 at 3:52 P. M., at her late residence, "The Rest," in McConnells-town, Huntingdon Co., Pa. She was the daughter of Abraham and Margaret Tritle Sangree, one of the pioneer families of that section of the state. She was born April 3, 1846, on the farm just east of her home and reached the advanced age of 83 years,

The PLACE OF JESUS CHRIST IN MODERN CHRISTIANITY

By JOHN BAILLIE

212 pages. \$2.00

Of all the inexhaustible themes which command the perennial attention of Christian thought, none is more crucial than that with which this volume deals. It reveals such a comprehensive knowledge of the age-old discussions about "the Person and Work of Christ" and such a penetrating discernment of the abiding values wrapped up in traditional formulas, side by side with an understanding of present-day difficulties in the way of belief, that there is no risk in prophesying that the book will be hailed with grateful enthusiasm.

Especially to those to whom the doctrines of the Incarnation, the Atonement and the Trinity have seemed to be stumbling-blocks will this volume be a sure-footed guide.

The author is a theologian with a background of thorough Scottish training. He has been in America about ten years and is now a professor in the United Theological College, Toronto.

Although a comparatively young man, he has already published two impressive volumes, "The Roots of Religion in the Human Soul" and "The Interpretation of Religion."

The SERMON on the MOUNT

The Charter of Christianity

By

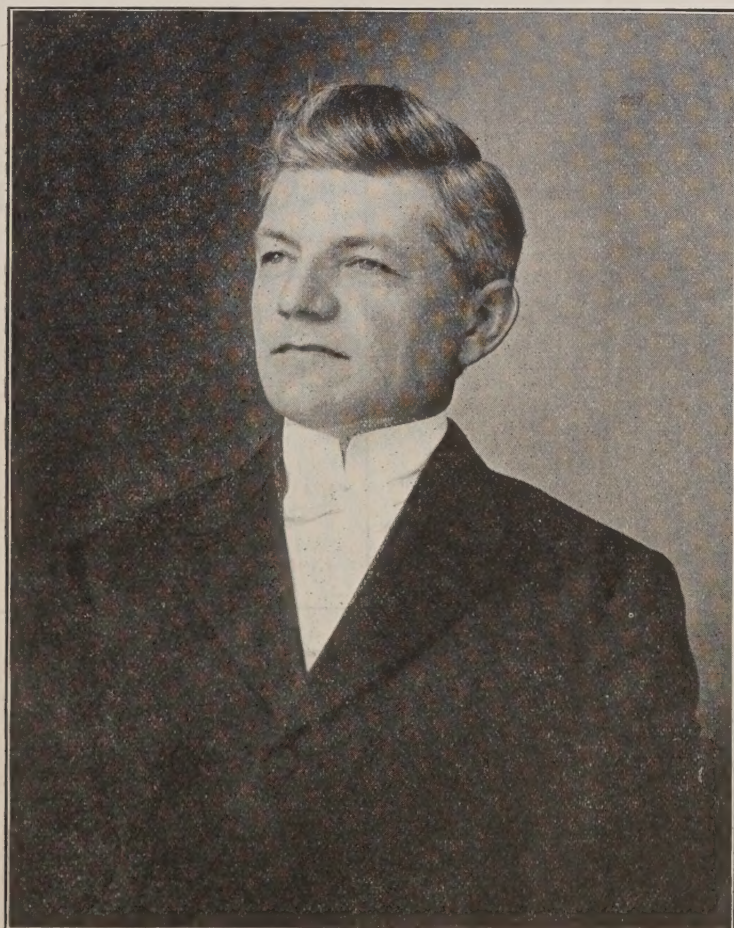
GEOFFREY WARDLE
STAFFORD

He has given reverent and scholarly study to this great utterance of Our Lord, and places it in a vital relation to the needs and conditions of the modern day and world while he "interprets its message of ethical and spiritual authority with due regard to its original backgrounds."

What Jesus does in "The Sermon," the author insists, is "to stress the importance of the inner spirit as the regulating principle of all our life and all our actions." And Christianity according to "The Sermon" is "not an institution but an inspiration; not a form, but a spirit. It is a counterblast to a mere ceremony."

248 pages. Price \$1.75

BOARD OF CHRISTIAN EDUCATION
OF THE REFORMED
CHURCH IN THE U. S.
1505 Race St., Philadelphia, Pa.



The Rev. Isaac M. Schaeffer, D.D., who entered into the heavenly rest July 22, 1929

THE ABINGDON BIBLE COMMENTARY

Edited by

Frederick Carl Eiselen

President and Professor of Old Testament Interpretation, Garrett Biblical Institute

Edwin Lewis

Professor of Systematic Theology in the College of Theology of Drew University and

David G. Downey

General Editor of the Abingdon Texts

Over sixty scholars, gathered from various countries in the English-speaking world, and representing a wide range of denominations, have contributed to this Commentary. Special attention has been given to the religious message of the Bible and its significance for our own time. Critical questions, however, have not been ignored, since it repeatedly happens that the religious teaching of a particular passage depends upon considerations which only critical scholarship is qualified to weigh, as, for example, the "Servant Songs" in Isaiah. Discussions of even the most difficult questions are, however, made as non-technical as possible. The many general and special articles deal with subjects on which the average Bible teacher and student most needs help, and in every case the article is written by an expert.

The Abingdon Bible Commentary meets the need of that great number of people who desire to have in limited compass an explanation of the Scriptures which is scholarly without being pedantic and evangelical without being traditional.

Price, \$5.00

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH IN THE U. S.

1505 Race Street, Philadelphia, Pa.

A Book That Furnishes a Liberal Education on Religious Art

CHRIST'S MINISTRY AND PASSION IN ART (Illustrated)

By

Rev. Harold Francis Branch, D.D.

Albany Park Presbyterian Church, Chicago, Ill.

"Great pictures are great teachers, rich in spiritual truths. Their eloquent messages steal imperceptibly into the heart. They influence us in ways and measure unrealized. They are wonderful preachers."

The addresses presented here were enthusiastically received by the large regular congregation in Dr. Branch's own Church, as well as by many special delegations of students and other groups interested in art.

A lifetime of study and research work is crowded into these addresses. The paintings discussed are those most frequently referred to by the world's great religious writers, scholars, historians and poets. Their perusal furnishes a liberal education in religious art, as well as the basis for a similar series of addresses on these and other great paintings which convey religious truths.

Price, \$1.75

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH IN THE U. S.

1505 Race Street, Philadelphia, Pa.

4 months, 22 days. Her brother was the Rev. James Milton Sangree of blessed memory. Her sister, Manda, died about a year ago, from which separation Mrs. Allen never recovered.

Services were conducted by her former pastor, Rev. Walter E. Garrett in McConnellstown Reformed Church, Aug. 27, assisted by her present pastor, Rev. C. George Scheffy. The texts suggested by Mrs. Allen, 1 Cor. 2:9; Ps. 31:5, Rev. 21:4, were all used, from which was deduced the theme, "Our Heavenly Inheritance." The scripture lesson consisted of some marked passages selected from the deceased's New Testament, which she used daily, when in her earlier years she traveled through Europe. Interment was made in the McConnellstown Cemetery, where repose the other members of the Sangree family.

Mrs. Allen had an unusual personality. Possessed of a keen and analytic mind, in her early years she was a prolific writer of fiction, under the name of "Gypsy Wilde." She published three novels: "Mignonette," "Florine" and "The Devil and I." She also was a contributor for many years to numerous magazines and story papers. For many years she either resided in Paris, London and other cities of Europe or visited them during the summer months. She wrote letters of her travels which were published in "The Huntingdon News." She was married to Dr. William Allen, of New York City, a distinguished dental authority and lecturer in that city. He also had unusual literary and musical tastes. His home was the center of a noted group of literary men and women, among whom was William Cullen Bryant.

Mrs. Allen had a love for the beautiful in nature, art and people. Many a young person owes her a debt of lasting gratitude for opening the eyes to higher things of life. Her home was a veritable treasure-trove of rare and beautiful things gathered from all over the world. She had a simple child-like faith, which was never spoiled by her education or her travels. Thus passes away the last of a distinguished family, which reached back to the early days of McConnellstown and Huntingdon County.

—W. E. G.

ELDER WILLIAM J. BEAMER

Elder William J. Beamer died at his home in Manor, Pa., Wednesday evening, Aug. 21, from a complication of diseases, after an illness of several months, at the age of 67 years, 5 months and 28 days. He was a son of Michael and Margaret Burger Beamer, and was born in Penn Township, near Manor, Feb. 23, 1862. He received his early education in the township schools, and afterwards graduated from the Pittsburgh College of Pharmacy. For a time he was engaged in the drug business in Manor. Later he became associated with his father in the handle manufacturing business, which he continued after his father's death.

Early in life he was confirmed in Brush Creek Reformed Church. Upon his removal to the town of Manor, he helped organize and was a charter member of the First Reformed Church of that place, and through all the succeeding years he was one of its most active members. During practically all of these years he was an officer of the Church, and for 25 years was superintendent of the Sunday School. Many times he represented the charge at sessions of Classis and Synod. He was a regular reader of the Church papers, and vitally interested in the work of the Church-at-large. In addition to his active part in the religious and industrial life of the community, Mr. Beamer was a prominent member of the Masonic fraternity. His fine Christian character, integrity in business and pleasing personality, made for him a host of friends.

In 1884 he was united in marriage with Miss Lulu B. Loughner, daughter of Amos

"A breathless book . . . absorbing and exciting. More: It is a public duty for every citizen to know the facts it contains and to ponder their significance."

—New York Sun.

MEN AND MACHINES

By STUART CHASE

Price \$2.50

Timely—Both Of Them

Demands a reform of Catholicism—

WHILE PETER SLEEPS

By E. Boyd Barrett

An appeal to Catholics, particularly American Catholics, to reform the church. Dr. Barrett is not a Protestant, although his position as a deposed priest places him in a most anomalous situation. He does not want another schism, nor does he want to join a schismatic church. He wants to see Rome reform herself. Highly commended by W. E. Garrison, author of "Catholicism and the American Mind." (\$3)

Demands a reform of Protestantism—

THE DILEMMA OF PROTESTANTISM

By William E. Hammond

The humanistic trend and the authoritarian principle pull Protestantism in opposite directions. It must choose between them or reconcile them. Dr. Hammond not only defines the problem with clear insight but offers a solution. (Price \$2.)

On All Best-Seller Lists because it has proved "one of the most helpful and thoughtful books of this generation."

A PREFACE TO MORALS

By Walter Lippmann

Price \$2.50

"The Capitalistic System Stands Condemned" in the eyes of HARRY F. WARD, says the Survey, which reviews Dr. Ward's new volume.

OUR ECONOMIC MORALITY

and the Ethic of Jesus

"The method of Dr. Ward is a thoroughgoing frontal attack on the present economic order. To him all talk about social health is futile until the profit system of industry and business is removed as a cancer is removed from the human body."

"Dr. Ward has not undertaken to present any 'blueprints'; the task he set himself was critical. He has done it skillfully and with painstaking thoroughness." (\$2.50)

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH IN THE U. S.

1505 Race St., Philadelphia, Pa.

and Lucy B. Loughner. Two children were born to this union, Mrs. E. H. Rylander and John Paul Beamer, both of Manor. Besides his widow and the children named, Elder Beamer is survived by one brother, James A. Beamer, of St. Petersburg, Fla., and by 3 grandchildren.

The funeral services were held at his late home on Saturday afternoon, Aug. 24, conducted by his pastor, Rev. A. W. Barley, and assisted by Rev. J. C. Barrows. Members of the Consistory of First Church were the pallbearers. Interment was made in Brush Creek Cemetery.

—A. W. B.